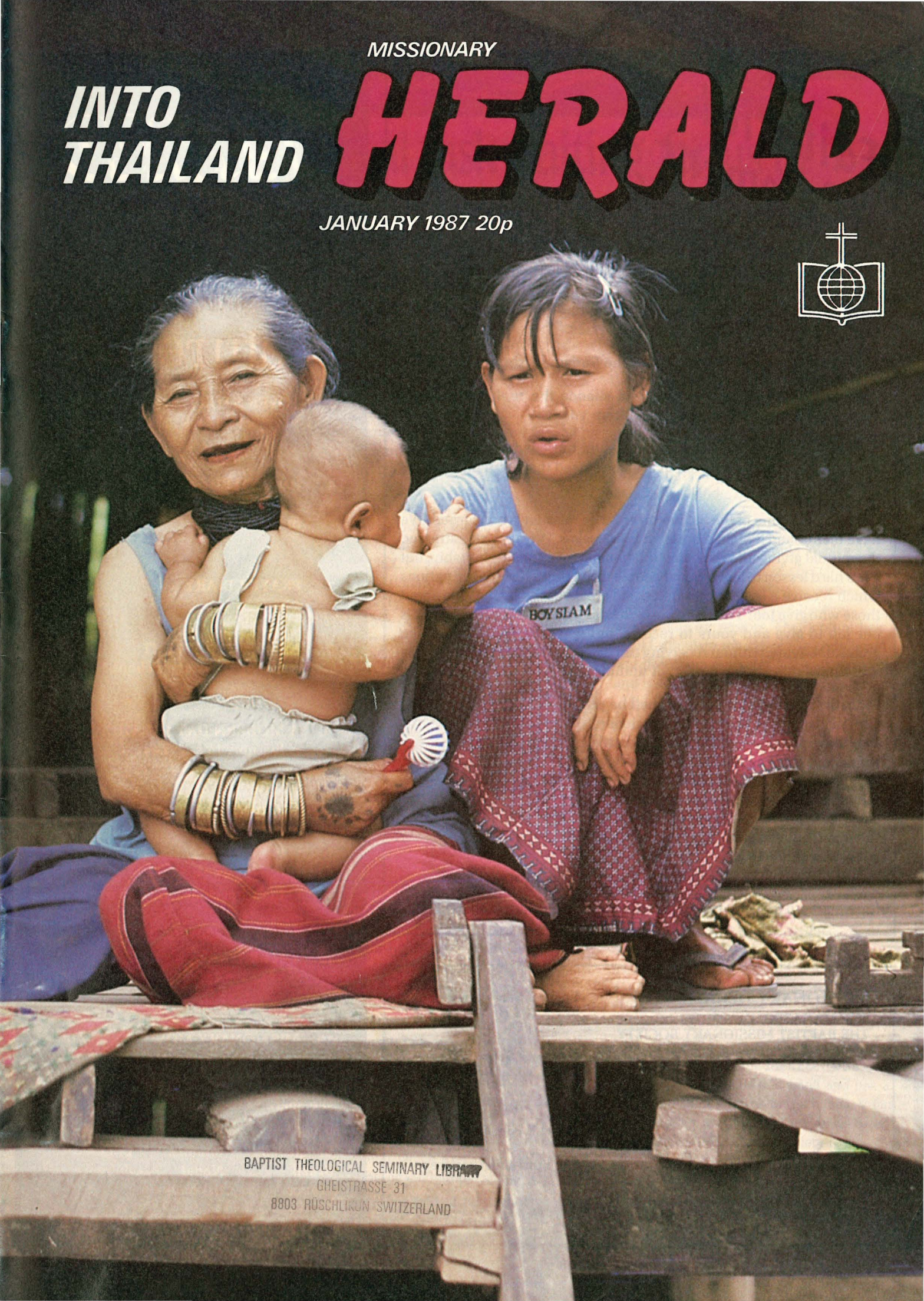
MISSIONARY

HERALD

INTO THAILAND

JANUARY 1987 20p



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Editorial Comment

NOT so long ago a church in the Sudan asked for help from a mission agency in the UK. Local pastors were finding it difficult to get out and about in their parishes and so the mission agency agreed to supply enough money to purchase several bicycles.

'Now how can we help you?' asked the Sudanese church.

After an embarrassing few weeks of silence the reply came back: 'Nothing! There is nothing we need from you.'

'If there is nothing you want from us, then there is nothing we need from you.' And so the church in Sudan refused the gift of bikes for its pastors.

Partnership is one of the 'in' words as far as mission is concerned. We have mentioned it often enough in these pages. We have also stressed the mutual giving and receiving relationship of a true partnership, but it is a hard lesson to learn. Some people claim that Third World nations which receive a large proportion of aid are damaged by it. What about those who give too? There is always the danger of feeling superior. 'It is our job to give and yours to receive and you jolly well ought to be grateful.' Giving, without receiving can damage our spiritual health, for it assumes that we have need of nothing.

From time to time this year we shall be publishing articles written by Christians from overseas. Not missionaries who, no matter how long they have lived and worked abroad, still see their situation through British eyes, but nationals. This month Joao Matwawana, from Angola, says some interesting things about working in Canada. Have British ministers anything to learn about work in communities where the same families have lived for generations? We are proud of our 'freedom' but can we be too free, as he suggests? And what about our sense of community?

If we have nothing to receive or to learn, then we have nothing to give for we are no longer open to the guidance of God through His Spirit.

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We share in the work of the Church in:

Angola	India	Thailand
Bangladesh	Jamaica	Trinidad
Brazil	Nepal	Zaire
France	Sri Lanka	

There's a colossal task waiting for us in THAILAND

Angus MacNeill describes some of the opportunities awaiting the BMS in its newest field

The BMS is to be involved in work in Thailand and is actively looking for people who feel called to serve there.

The principle of co-operation with the Thailand Baptist Missionary Fellowship, which includes American, Australian and Swedish Baptist mission agencies, was accepted by the BMS General Committee in November. This is an exciting move for the BMS, coming in the same year that plans were made to resume work in France.

A NEED

'Through conversations with other Baptist Mission Agencies during the 1985 Baptist World Congress in Los Angeles, it was suggested to the BMS that Thailand was a country where a 'need' existed and where it would be possible for the BMS to work with others already in partnership with various Thailand Church groups,' reported Angus MacNeill, BMS Overseas Secretary.

On a visit to Thailand earlier this year, Mr MacNeill and Neil McVicar, BMS Overseas Representative for Asia, were able to see some of the church work in the country.

'We saw quite a lot of the work of the Thailand Baptist Missionary Fellowship, met a number of national and missionary workers, had discussions with the Officers of the Fellowship and also Dr Boonrat, General Secretary of the Church of Christ in Thailand.

ENCOURAGED

'As we discussed and observed, certain needs began to emerge and we were encouraged that the BMS would be very welcome to share in the work of the Fellowship. Some areas of possible involvement are, Theological Education, Lay Training, Church Planting and Evangelism.'

Thailand is a Kingdom with 52 million people, ruled by a constitutional monarch and a government which has known frequent 'coups' since the 1930's.

There are something like 50 to 60 Mission Agencies at work in the country. Some are associated with the Church of Christ in Thailand (CCT), including the Thailand Baptist Missionary Fellowship, and others, the majority, with the Evangelical Fellowship of Thailand (EPT).

'The Thailand Baptist Missionary Fellowship has a large number of missionaries in the north of the country,' said Mr MacNeill. 'Among the local Baptist work that Neil and I were able to visit was the Centre for Uplift of Hill Tribes, which is really a Bible School linked to an agricultural centre on the outskirts of Chiang Mai. The 40 students of the Centre come in from the hills for a six month course over a two or four year period, after which they are regarded as pastors of local congregations.

'There is a short-term need for teachers in both Old and New Testament, with a long-term need for a teacher of Systematic Theology at the McGilvary Faculty of Theology, Payap University. A missionary teacher would need to learn Thai and be prepared for a long rather than a short stay in Thailand.

'There is need also for missionary help with lay training. This would involve working with a number of church congregations and would also mean something like an in-service training programme for pastors. That kind of help would stimulate the life of the churches and give them a greater sense of purpose and togetherness.'

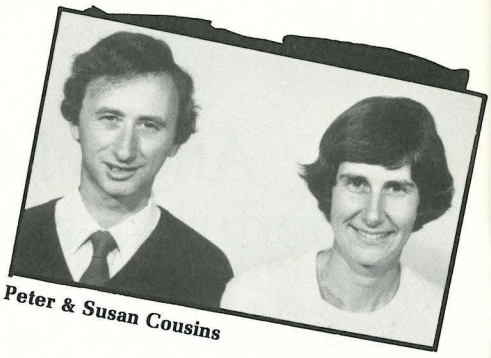
FAILED?

Angus MacNeill referred to an article which appeared in a *Bangkok Post* newspaper entitled 'The missionaries — Why have they failed so miserably?'

'The article is provocative,' he said, 'but it does highlight the fact that for all the activity of missionaries over the last 300 years, the Christian Church is still small and regarded by the average Thai as 'foreign'. The predominant Buddhism and its associated spirit worship still bars the road to a wide acceptance of the Christian Gospel.

'I hope that the complexity of the Thailand situation does not hide the fact that the Church within Thailand is small and has a colossal task of mission on its hands. Valid opportunities are there for ourselves as a British based Missionary Society to identify ourselves meaningfully and purposefully with this task.'

Of Unsettled Settlers and Missionaries



Peter & Susan Cousins

CYCLING up a hill had never seemed so hard. My legs ached like they never had before. My shirt was already soaked with sweat. I hurt all over and wanted to give up there and then. After all, I had an excuse. It was a hundred degrees in the shade and I had not ridden a bike for five years. Worst of all, it was only the first hill.

The idea had seemed a good one; to pay a New Year's Eve visit to one of my rural congregations some 40 miles out of town. I had been warned about the state of the road. They had told me it was impassable and advised me against going. Sane and sage advice that a more prudent man would have welcomed. Fool that I am, I had just shrugged my shoulders, borrowed a bike, lashed it to the roof rack and set off with a vague notion of taking the two wheels when the road ran out.

'I teetered over a fallen tree trunk bridging a flooded stream. . . .'

It ran out alright. A huge quagmire of knee-deep mud blocked my way ten miles short of my destination. I should have turned back, but my BMS Beetle had slithered and fought so hard to get even that far that I was reluctant to return with nothing more to show for it than a dirty car. I slung the bike over my shoulder and sought a firm path through the mud. That is how I discovered it was knee-deep. I eventually found my shoe and attacked the hill. That hill.

The rest of the journey is a painful memory of self-inflicted torture and new discoveries — principally that it is impossible to ride a bike along water-logged paths churned up by cattle. The wheels clogged up with mud regularly. I teetered over a fallen tree trunk bridging a flooded stream, edged nervously past an angry-looking herd of buffalo and paddled across wide stretches of shallow water.

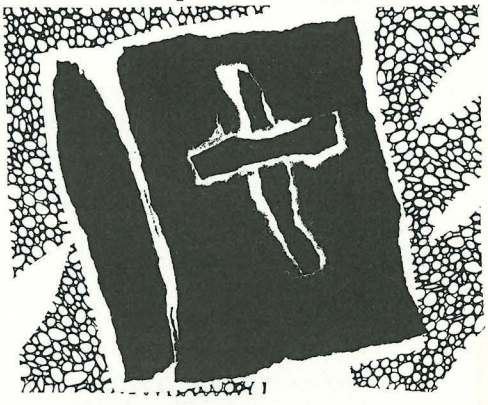
'. . . wading through deep flood-water with my shoes tied round my neck and my Bible clutched to my chest.'

After two hours of squelching through dripping cattle pasture I came near my destination. I abandoned the bike at the house of a church member and walked the last few hundred yards, wading through deep flood-water with my shoes tied around my neck and my Bible clutched to my chest. They ought to make inflatable life-saver Bibles for missionaries.

So I made my entry into the service which had already begun. It was no dignified, slow-marched entrance to a gentle organ prelude. I staggered through the door, soaked, plastered in mud and gasping for breath. Eventually the congregation stopped laughing and crowded round, giving a warm Brazilian embrace, an *abraco*, normally an enthusiastic back-slapping affair, but no-one wanted to get quite that close this time!

I am glad I went. Never mind that I looked like a scare-crow, nor that I proceeded to preach a most uninspiring sermon (any inspiration I may have had was soaked up into that mud miles back), that fact was that I cared enough to make the trip. 'We've never seen love like this,' said the leader in an impoverished and exaggerated appreciation.

The caring was important to them. Not many people showed much concern for their well-being. They are *posseiros*, a class of rural dwellers, who move in and take possession of land belonging usually to the government, but sometimes to private owners.



They had claimed some 20,000 acres of reddish, fertile, well-textured soil in the heart of Mato Grosso. Some three hundred families had been locked in bitter dispute with a rich and ruthless landowner who claimed it too. For years a battle had raged between him, backed by his politician friends, and the *posseiros*, backed by an increasingly politicised Catholic Church.

Inevitably violence flared. Hired thugs were brought in to terrorise the squatters and lives were lost. Threats filled the air like the screech of the flocks of parakeets which fly between the clumps of trees in this otherwise beautiful and plentiful region. In the end the families marched on the land-owners farm and, finding it momentarily undefended, razed it to the ground.

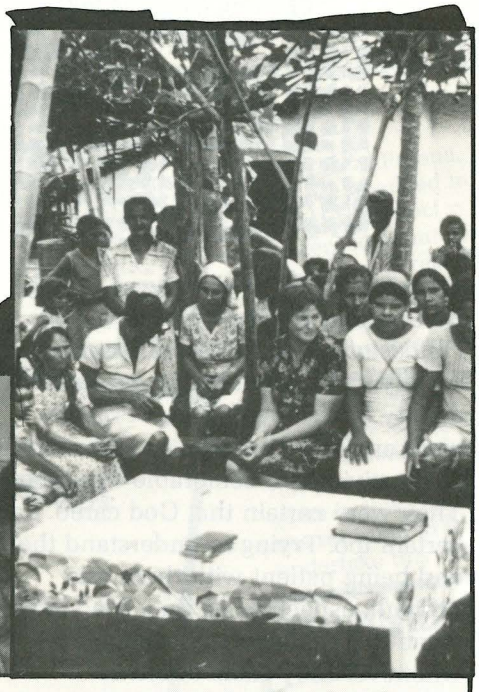
He arrived in his private aircraft in time to see the embers dying down. He gave up the struggle, was richly compensated by his friends who conceded him a vast slice of government land elsewhere in the state and the last I heard of him he was a diplomat somewhere overseas.

The *posseiros* lived on, occasionally fighting among themselves over rights to the land, and always hoping to gain an acre or two from their neighbour. They settled down to wait for the government agency to measure up the territory and stake out the lots properly, conceding title deeds to each family. They waited five years or more, that is when I came across them.

A year before, I had taken up my first pastorate in Brazil, and with it came this rather motley collection of characters that made up the congregations in the 'Grilo', as the region was known. They met for worship in the house of their leader Maximiano, a tireless personal evangelist who knew his Bible from cover to cover and could win most Biblical arguments with ease. He could barely read, which gave him an advantage over most of the other locals, at least half of whom could not read at all. Dedicated to visiting his neighbours he could talk for hours about life in general, but especially about Jesus.

His family was grown up and his 'farm' took little effort to maintain. He had cleared land ready to plant rice, corn and beans, when in a last vindictive

outburst the landowner flew over the whole area at sowing-time, dropping a spiteful rain of grass-seed. Maximiano had not worried too much. He just bought rolls of barbed wire, fenced the fields in and rented out the resultant pasture to a neighbour who owned a small herd of cows.



'. . . toddlers would totter around chased by mothers. Dogs would sleep in the shade . . . yelping whenever someone trod on them.'

The congregation grew steadily. Faithfully they would meet outside Maximiano's hut, balanced on precariously improvised wooden benches made from split tree barks laid across rough logs. On rainy days everyone would try to cram inside the hut with its floors and walls made of a rock-hard mixture of clay and cow-dung, the roof fashioned out of bark.

The services were chaotic and unpredictable, but always enthusiastic. Chickens would squawk around, chased by toddlers. Toddlers would totter around chased by mothers. Dogs would sleep in the shade beneath the benches, yelping whenever someone trod on them. Once a grass snake appeared, frightening me, but producing only laughter from the others. They were always laughing at me. What else would you expect from a city-bred Welshman in the rural depths of Brazil?

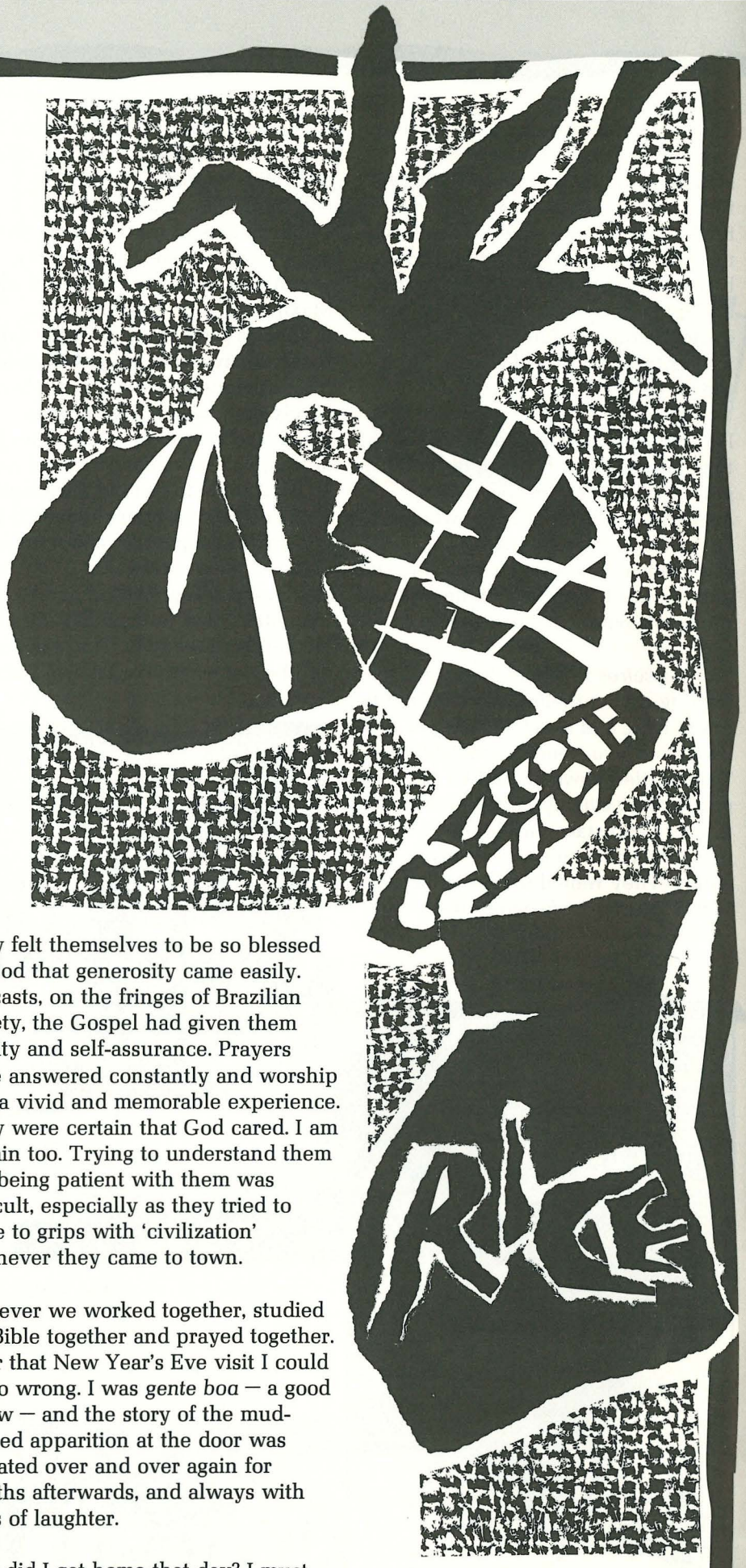
Of Unsettled Settlers and Missionaries *contd. from page 5*

I was full of strange ways, like trying to eat a chicken-leg with a fork instead of my fingers, or washing a glass after someone had used it. 'But there was only water in it Pastor.' Privately they might admit that my grammar was more correct than theirs, but my accent and odd expressions always brought a chuckle. Some time later, when one of those buffalo justified its angry look by chasing me, the story was repeated endlessly, with great guffaws. They laughed at me and loved me.

They owned very little. Not one of them had a car. They owned a few frayed clothes and some even grew their own cotton and weaved it. They were constantly in financial crisis, struggling to find a fair price for their cash crops, yet I have never met a more generous and open-hearted people. I always came away laden with presents — pineapples, melons, small sacks of rice or beans, mouth-watering corn on the cob, peanuts or sometimes a live chicken.

'. . . I have never met a more generous and open hearted people. I always came away laden with presents . . .

I was ashamed of my wealth, although I dared not offend by refusing their gifts. The sad truth is that the richer we are the meaner and more protective we become. They had none of the trendy trappings of modern life, no savings account to fall back on, no notion of life insurance. Giving was their joy, sharing a way of life and the fear of the Lord the beginning of their wisdom. While a sharp nose for a business deal was admired, among friends liberality was the order of the day.



They felt themselves to be so blessed by God that generosity came easily. Outcasts, on the fringes of Brazilian society, the Gospel had given them dignity and self-assurance. Prayers were answered constantly and worship was a vivid and memorable experience. They were certain that God cared. I am certain too. Trying to understand them and being patient with them was difficult, especially as they tried to come to grips with 'civilization' whenever they came to town.

However we worked together, studied the Bible together and prayed together. After that New Year's Eve visit I could do no wrong. I was *gente boa* — a good fellow — and the story of the mud-stained apparition at the door was repeated over and over again for months afterwards, and always with roars of laughter.

How did I get home that day? I must confess that I was too exhausted to cycle so I persuaded a deacon to give my bike and me a lift back in his horse and cart. I arrived just in time to conduct the New Year's vigil in the main church. . . .

PRAYER DIARY

MEDICAL WORK IN BANGLADESH

4-10 January

This includes the work of the General and Leprosy Hospitals at Chandraghona and village dispensaries in various parts of the country. The contrasts are great but all are seeking to demonstrate God's loving care and compassion for all people. Give thanks for the improvement in the health of children in villages where there are clinics for the under-5's and where it is possible to carry out immunization programmes. There are many demands made on the staff of the hospitals and dispensaries. Pray that each one may daily seek to walk close with the Lord.

EDUCATION IN INDIA

11-17 January

The running of the schools — primary, middle and high schools — is still an important part of the Church's work and witness in India. Children attending such schools and those living in the hostels, have many opportunities of hearing the Gospel; it is encouraging also to hear of the number who make a commitment to Christ. Remember especially those from non-Christian homes as they seek to live a truly Christian life that they may be given courage, strength and grace. Pray for Carole Whitmee at Balangir and her work among the girls in the school and hostel.

DEVELOPMENT AND COMMUNITY INVOLVEMENT IN BRAZIL

17-24 January

At Potinga on the coastal strip of Paraná, David and Joyce Stockley are involved in the Baptist Rural Development Project — CEBADER. They are concerned about soil conservation and have been encouraged at the response of local farmers to new methods of working. Pray for them and Santino the foreman. A few miles from Potinga there is a rural dispensary at Tagaçaba. Mary Parsons is helping run the clinic. After 12 years in this country she has returned to Brazil to undertake this job.

THEOLOGICAL EDUCATION IN AFRICA

25-31 January

In Zaire there are institutions for theological education ranging from schools for catechists to a full university degree course. All these institutions are helping to provide the trained leaders needed for the Church. In Bolobo and Yakusu there are classes arranged for the wives of the students, basic education and home crafts as well as classes to help them prepare themselves specifically to be pastors' wives. Pray for these couples that they may have a deepening and growing experience of the Lord and of the role they can play in the life of the church.

ADMINISTRATION IN INDIA

1-7 February

With all the changes that have taken place in India during recent years and the diminishing number of missionaries, the Guest House in Calcutta still meets a very real need. For nationals and expatriates '44' provides a haven of peace in the busy city of Calcutta. The welcome and help so graciously given by John and Nirmala Peacock is equally appreciated by those coming on business, missionaries travelling from one part of India to another and visitors from outside India. Pray for patience and wisdom for those who are responsible for travel arrangements, obtaining tax certificates and visiting government departments.

MASSY?...NEVER HEARD OF IT

SEVERAL BMS missionaries are at the moment studying French at the Baptist Language School in Massy, a pleasant southern suburb of Paris, prior to serving in Zaire.

The School is run by the French Baptist Federation, which is the largest Baptist group in France, and in co-operation with the BMS, the Federation hopes soon to extend its church-planting work in areas with no evangelical witness. Since 1983, the director of the Language School has been former BMS missionary to Zaire, David Boydell, who, along with his wife and six other teachers, all French nationals, is engaged in teaching French to missionary candidates who come from various parts of the world.

Three years ago the school had only eleven students working at two levels. Now there are constantly between 50 and 60 students and classes are run at five different levels, from absolute beginners to post-graduate level. Students come from countries as far apart as the United States, Peru, Sweden, and South Korea, as well as from less exotic places such as Great Britain. Students stay at Massy for anything from three to eighteen months before they go on to their missionary work in different parts of the world.

As well as learning the more obvious aspects of the French language, including how to communicate in everyday situations, the students are trained how to share their faith in French, both through theoretical classes in Biblical French, and through taking an active part in the work of the local church. Regular evangelistic weekends are organized in various parts of the North of France, which is both practical training for the students, and a real encouragement to the small churches in isolated areas.

Many of the students at Massy are married with children, and there is a strong Christian presence in the local primary and secondary schools. For the under-3's there is a creche in the school buildings with a staff of two.

Massy is a friendly town, and every effort is made to help the students and provide good contacts with local people.

Although the main aim of the school is to give language training to missionary candidates, there are often non-missionary candidates among the students, who benefit from the Christian atmosphere of the school. There is also a Summer School held in July and August of each year, designed especially to meet the needs of sixth-formers in Britain, Germany and Sweden. The Summer School also attracts many mature students from these and other countries.

In the same complex as the Language School are the Baptist recording studio, the local Baptist Church and the Baptist Printing Shop. All of these institutions are doing a good work and count on the prayer support of British Baptists.

David Boydell

Group of students at Massy

MY EARS ARE BURNING

'MY ears are burning' is not just a saying for students here at Les Cèdres, but a frequent reality on two afternoons each week. This is to rid us of our American, Irish, Australian and, in my case, Leicester accents. For we sit in the Language Laboratory with earphones and listen to the correct pronunciation of a French word. We then have to repeat it until we can pronounce it in that way too.

The times in the 'lab' are only a part of the wide variety we have in our lessons. We grapple with grammar — verbs, nouns, etc., have dictations, write short stories, have discussions, read newspaper articles, watch videos and see slides of ordinary everyday objects to learn the vocabulary. All this makes for a well-rounded education in the French language.

Learning a foreign language can be frustrating and sometimes the road ahead seems very difficult — almost impossible — but then there are the moments of triumph when you actually hold a short conversation with a real French person.

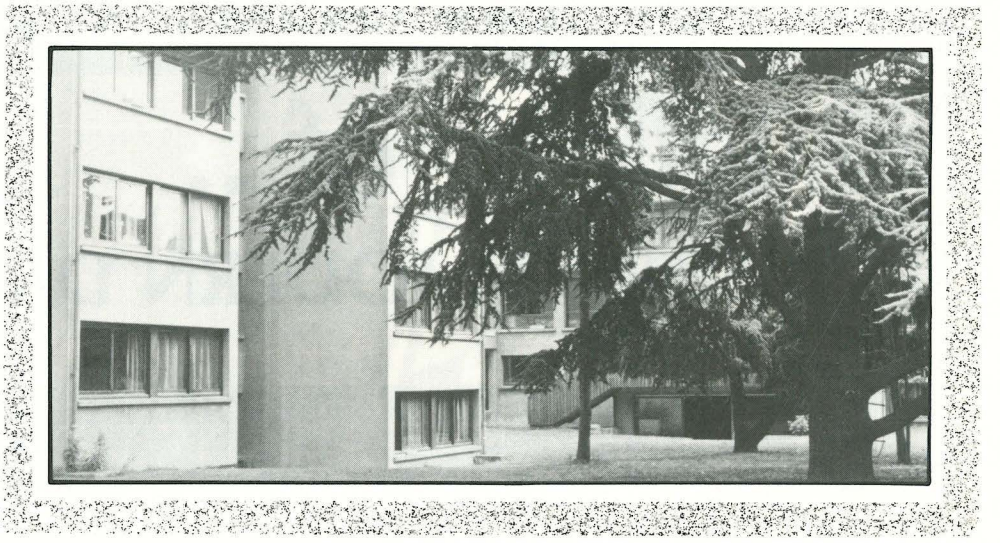
Pam Bryan

MASSY? . . . NEVER HEARD OF IT

THAT'S the normal response we get. Yet Massy is a suburb of the most beautiful city in the world — next to Edinburgh of course — 'gai Paris'. Massy can't boast of owning any of the more renowned sights of Paris, but what it lacks in imaginative architecture it makes up for in cleanliness and greenery.

In contrast to the small section of 'old' Massy with the characteristic odd-shaped houses with shutters, the newer part of Massy is made up of large apartment blocks and parks.

Our first impressions were optimistic, particularly because of the sunshine — not all that common in Scotland — and also because of the abundance of trees and well-kept lawns which cheer up the apartment blocks somewhat.



Massy grounds

As for the 'French look', it is easily copied, just drape a jumper round your shoulders (don't wear it), chew on a French loaf and have a poodle on a leash!

Pam and Stephen Seymour

IT WILL COME

'IT will come,' are the encouraging words of our tutors as we try to master a few words in French. We do wonder how long it will be before we can converse and understand, but we have great confidence in the teaching as we see others who have gone before us who began with no French and are now conversing well.

We are glad to be here at Les Cèdres and we are enjoying the challenge of trying to get to grips with all the grammar, vocabulary and pronunciation of the French language.

The children excitedly come home from school with new dialogues to learn and new words that they have learned. They are very quick to correct us when we say the words wrong. We don't complain — it's good for us.

From a beginner's point of view it is a very daunting experience to learn a new language and sometimes it is very frustrating, but we are assured that God will enable us to learn slowly but surely.

Tim and Angela Hinchliffe

Student addressing the class at Massy

Talking of...

BEING A MODERN DAY JONAH

João Matwawana

IT'S a long story but I went to Canada over ten years ago when my life appeared to be in danger. I was advised that I should leave Zaire as quickly as possible. My name was on a black list in Angola because of my position as Co-ordinator of Relief Services to Refugees. I was looked on as a supporter of rebels by helping the refugees. Also my record of leadership among the refugees for 14 years made the government afraid that I would use my popularity to work against it.

So I went to Acadia Baptist College in Nova Scotia where I studied to complete my requirements to take the Master of Divinity degree. Then I was enrolled in the programme.

But I didn't want to work in Canada at all! Anyway I was warned that I didn't have valid documents to be able to work. I had entered as a student and they said that I couldn't change my status.

I wanted to go back to Africa. Since I couldn't go back to Angola, I asked the Canadian Baptist Mission if they could find something for me to do. They found a job for me as a teacher in Kivu Province in Eastern Zaire.

In order for me to be supported by them, I had to be appointed as a missionary. But there was always a suspicion that my lack of documents would be a problem. They said, that instead of going straight to Zaire, I should go to Kenya, learn Swahili and then enter Zaire from there.

But that didn't work! In 1981, I left Canada with my family for Kenya where the Immigration Authority checked my documents which were for a Non-Political Refugee. They said that although Canada honoured the document, Kenya did not without the passport of my own country, Angola, to validate the document.

'I am a refugee,' I said. 'I ran away. How could I have time to get a passport?'

'In that case you are suspect,' they said. 'You may have come here on some Angolan secret mission, and are hiding your passport.'

They wouldn't be persuaded so we were deported back to Canada that same night. In 1985 Canada finally changed our status. We are now Canadian citizens and I can travel again!

In the meantime, I discovered that it was God's will that I should not go back to Africa at that time.

First of all I didn't know the life of the Canadian church. I was just a student and to go overseas without knowing the churches who were supporting me was wrong. The fact that I was just coming out from college meant that I had a very high agenda of things that could damage my work — even in Africa, so when I was returned to Canada I could see that I was a modern Jonah!

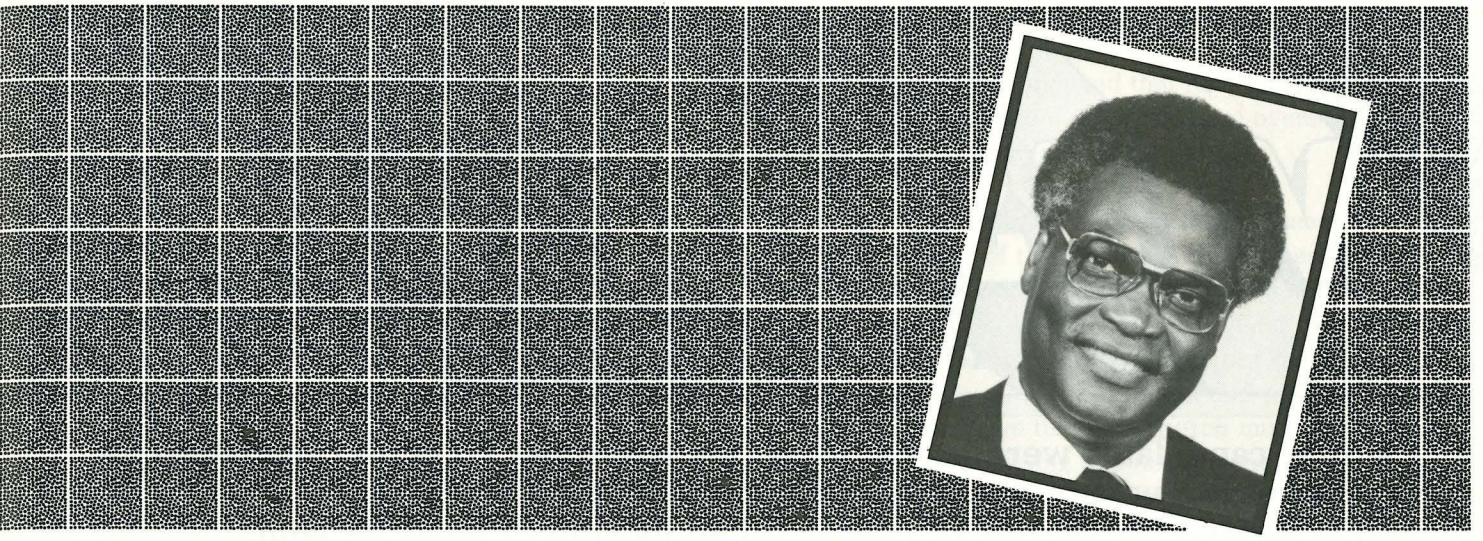
I was offered so many churches after my graduation but said, 'I can't work in Canada — you are too complicated.' And yet, I had to come back from Africa in four days without a house, a job or a car. I had nothing. It was at this moment that I said, 'What do you want me to do Lord?' That's what I didn't say before.

I came back and waited upon the Lord because I was a rebel. I should never have said, 'I cannot work in Canada!' It was not my right to say that. I remember the story of Peter when he said, 'No, Lord'. One of my teachers told me that every time you make a decision, waiting for God's will, you have to decide to discard that 'No!' because otherwise the Lord is not Lord any more.

So I said, 'OK', no more 'No!', only 'Lord.' We waited for a month before we were called to the church in Lockeport. I was told by my professors that it was the last church any pastor would want to go to! But I had made my decision not to say 'No!' any more, so I went and the Lord blessed the ministry so much.

I couldn't believe that this church, which gave so many problems to Canadian pastors, would accept and work with someone from a completely different background.

But I came with a different approach, which was one of the successes. For instance the town is a fishing town and everyone knows each other. Their culture is different from the rest of Canada. I found a lot of similarities to African culture, so I knew how to approach them. I knew there were inter-related family ties. So when I knew one person, I found out their last name, and then I could follow that clan! I didn't



mind if the person was a member of the church or not.

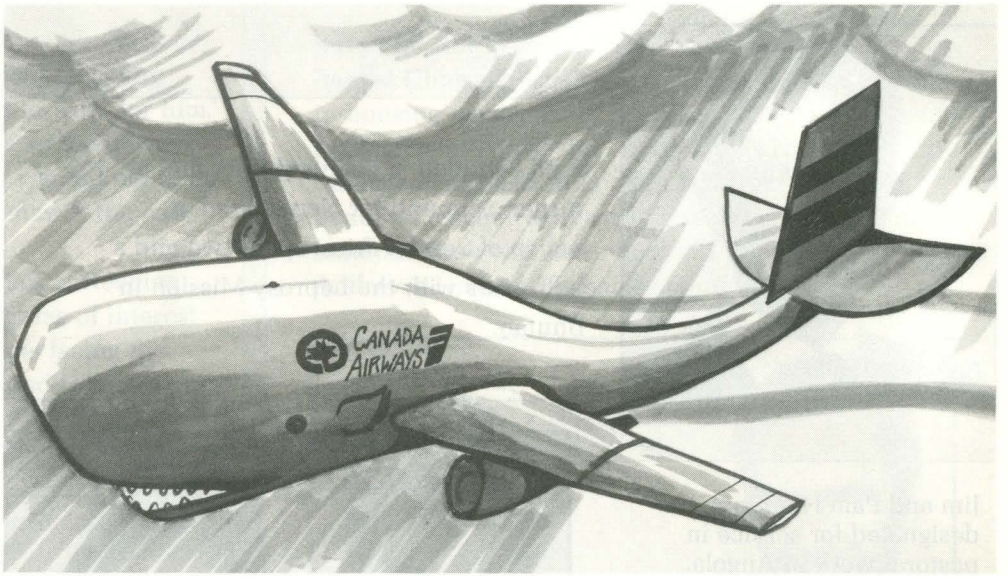
In a few months people were saying, 'This minister is so open! He knows me, How does he know me?' What I had done was follow the family lines and not just the church membership roll.

Eventually, people with an Anglican background or Roman Catholic background wanted to come to my church and everyone knew why, because I was talking about his uncle, or her aunt, and they appreciated that. That was an African approach because we deal with families and not individuals. That worked! I couldn't believe it. In the first year I had eleven baptisms where they hadn't had a baptism for ten years! The people couldn't believe it! They said, 'How come?' and I just said it was a new approach.

One time I had a bad car accident. The car was badly damaged but I didn't have a scratch. But the insurance wasn't very good. It only paid for the telephone pole I had damaged. The church said, 'What will you do? 'I'm waiting for money to get a bike to visit you since I can't afford a car,' I said.

They decided to buy a car for me, and that was the first time in the history of Canadian Baptist life that a church had bought a car for its minister. 'What have you done to those hearts, they must love you so much,' — and that was true.

Now I am a prison chaplain in Halifax, Nova Scotia. It's up to the government to appoint chaplains. In my situation, they only wanted one chaplain, so I am there for everyone, Roman Catholic, Anglican, Presbyterian. It's rather strange!



John Corcoran

Twelve people applied for the job and there was one thing in particular which made an impression on them. They asked: 'Can you be sympathetic to a prisoner in his suffering?'

'I don't know what you mean by suffering because I have been a refugee for 20 years,' I said. 'For 20 years I have been unable to return to my own country. I have lost everything I had twice in a war, and changing countries and cultures, learning new languages, not through will but by necessity. If you ask me about suffering I could lecture for a whole month. So I understand what you mean, but also I understand about being a prisoner, because I am a prisoner here in Canada. I would like to be in Africa, but I have no documents, so it's like being a prisoner.'

I think that's why they took me!

Whilst working in Canada I have found that the church is different. It's not like the church in Africa. The first problem for the western church is the problem of materialism. So salvation in the western church has to start with the person being saved from materialism.

There are so many things connected with what a person has and his whole life. When I compare it with the church I was pastor of in Africa, people didn't have much to rely on so that meant I was dealing with a different kind of person. You have to consider how you value what he has, while in Africa,

continued on page 18

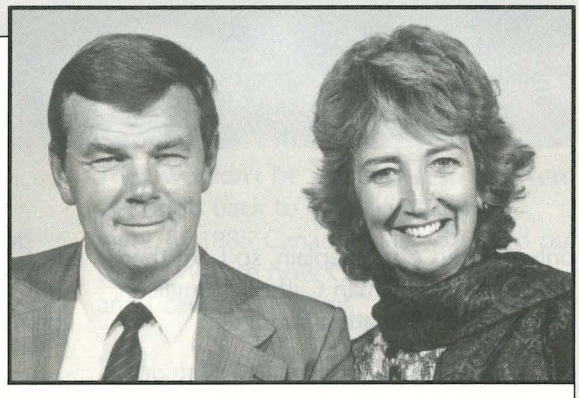
MISSIONTALK

MORE MISSIONARY CANDIDATES

Several new candidates were accepted by the November General Committee for overseas service. Two are qualified pilots and one is a former hippy. This group reflects the variety of people called by God to work for Him.

Fred Swindell, a qualified fitter and turner, is bound for Nepal. Fred, a native of South Africa, spent two and a half years with the Leprosy Mission in Bhutan.

Jim and Pam Henn are designated for service in pastoral work in Angola. Although they didn't come to faith until relatively later on in life, Jim felt a call into the ministry and is now completing his studies at Spurgeon's College. The call to overseas ministry came hand in hand with the ministerial call.



'Shortly after we were converted, we both realized that folk aren't born again just for their own benefit and that's what led us on to the BMS. From there we applied for ministerial training at Spurgeon's College in 1983. Our concern has always been for the poorer people of the world and increasingly, through the years, that concern has directed us to Africa, particularly Angola. Events — both natural and supernatural — over the last 18 months have left us in a position where we would have been disobedient if we had not offered for service in Angola.'

Katy Norris is a member of Southall Baptist Church in London, and has been accepted for service in Nepal. Katy has travelled widely throughout the east, but during a time in Afghanistan became ill. She was treated by nurses from Youth With A Mission and converted through conversations with them. She was baptized in Kathmandu, Nepal, in 1978 and has been involved in Christian ministry since then. Katy has already left for Nepal where she is a Guest House Hostess for the United Mission to Nepal.

Keith and Jacqueline Riglin both come from Middlesex but are living at the moment in Bath where Keith is Associate Minister at Manvers Street Baptist Church. Keith has studied for degrees both at London University and at Oxford where he was a student at Regents Park. Jacqueline is a physiotherapist and works at present at St Martin's Hospital, Bath. They have been accepted by the General Committee for service in Jamaica where Keith will be teaching at the United Theological College of the West Indies.

David and Jean Perry from Saltash, Cornwall, will be leaving for agricultural and evangelistic work in Brazil after study at St Andrew's Hall, Birmingham. David has a degree in Agricultural Economics and Jean a PhD in Agricultural Botany. They are both members of Saltash Baptist Church.

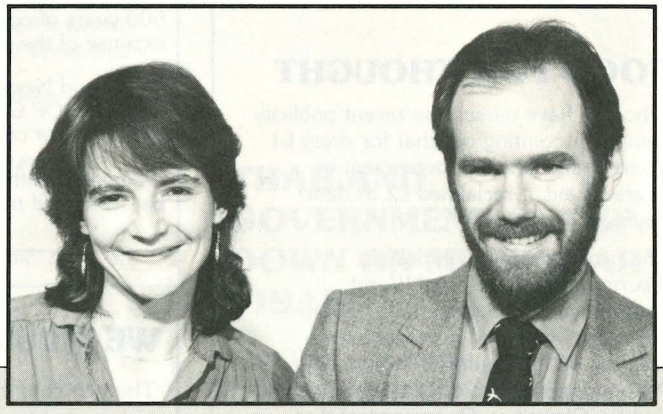
'I couldn't believe God could be choosing me, a young inexperienced and ill disciplined believer to work for him,' says David. 'Yet, God had spoken to me in so many ways one June weekend saying this is what He wanted me to do with my life, that I knew one day I must answer the call.

'I had been studying Agricultural Economics at Reading University and had discovered two main areas of interest in my course — marketing and the problems facing the world's poorer countries. For six years I tried to forget my call and had a job in marketing in London before returning to my family's farm. God never let me forget and put me in contact with missionaries and foreign nationals and eventually gave me a wife who also wanted to serve Him overseas.

'As I grew spiritually, so my faith and trust in God to change and equip me for the task of working overseas deepened. Consequently after my father died last November, I felt convinced that now was the time to answer God's call and serve the Lord overseas as an Agricultural missionary.

'God shows clearly in the Bible that He sees Christians as being stewards of the resources He has bestowed on them. Some of this wealth should be used in support of the poor, needy and homeless. I believe God will hold many of us accountable for neglecting to put right the vast imbalance between the rich West and poorer Third World countries. I believe the local church must be the primary influence in promoting this need to change the economical and political balance of the world.'

Jerry and Ruth Clewett are members of Memorial Baptist Church, Plaistow. Jerry has a wide background in housing management having worked in a Housing Management Association and various Housing Management posts in London boroughs. Ruth is a qualified teacher with experience in schools of Inner London. They will serve in Nepal after two terms at St Andrew's Hall, and language study.



BMS BUDGET CROSSES £3 MILLION MARK!

The BMS is truly a faith mission! As the recently adopted budget of over £3 million was discussed during the General Committee meeting in London, Elizabeth Webb of Bristol said, 'The BMS is always accused of not being a faith mission, but this budget shows that we are.'

'We shall be asking the churches to increase their giving by ten per cent in the coming year.' said Arthur Garman, BMS Treasurer. 'We think this is realistic and achievable. This budget and what it says about the exciting new work of the BMS is a challenge to us all. It is one we can take back to our churches to meet!'

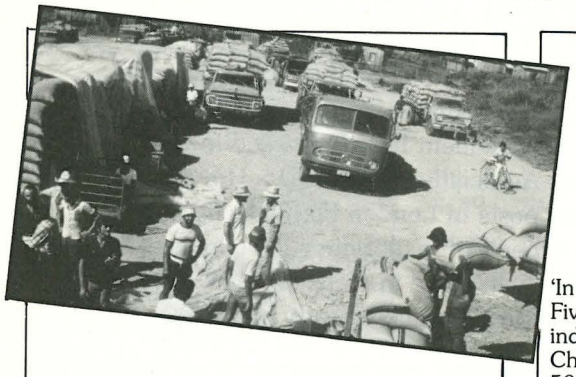
'It is an exciting challenge. In our budget of £3,164,150, we are making provision for new missionaries, for new work in new areas and to upgrade water supplies in four Zairian hospitals. As we look at the details, we find many important features.'

'The work in Angola is increasing because of new missionaries and now we have two newly appointed workers set for Jamaica. We have made provision for work in France, Thailand and possible other new areas. We have the highest number of people in training for many years, and this budget provides for an extra 24 candidates during this year.'

We can't afford not to be sacrificial if the Gospel of Jesus Christ is to be preached,' said the Rev Delvin Knower of Eastleigh. 'This is a forward thinking budget and one to thank God for.'

The former chairman of the BMS, Dan Weller, said 'This budget is down to earth and visionary. So I hope we accept it and are encouraged and enthused by it. We need to see mission as a whole — about one world and one need. Let us think globally in the mission of God's Kingdom!'

EYE OPENERS !



FOOD FOR THOUGHT

Who can have missed the recent publicity campaign pointing out that for every £1 given by the British Government in overseas aid, it reclaimed £2 as debt payment.

The problem of foreign debt is insurmountable for Third World governments. This year, 1,200 South Americans gathered in Havana for a meeting on the country's foreign debt. Among them were 200 priests, religious and lay Christians. One proposal that emerged from the meeting was to explore the Biblical foundations for the cancellation of South America's debt. In a leaflet produced after the meeting entitled *A year of grace for Latin America* the following argument was expressed.

'Among the social justice laws Moses gave the Israelites was one that was unique among legal codes; the Year of Grace, or Jubilee year. This law called for the restoration, at regular intervals, of the social order desired by God; the elimination of land accumulation by the few (Lev 25:23-31); the end of a social order in which some ruled and some served (Lev 25:35-55); the cancellation of all debts; and an order in which no one lacked what others had in abundance. The wiping out of debts appears in the Bible as an imperative of justice aimed at preventing accumulation by a few while others were impoverished.

'The payment of the foreign debt is an economic, political, moral and theological impossibility.

WE DON'T WANT TO PAY A DEBT THAT KILLS PEOPLE

'South America's countries can never pay the current debt. In 1984 we paid £29 billion in interest alone. How many schools, hospitals and factories could we have built with that money? The debt, with its increasing interest only brings hunger, unemployment and death, and enslaves us for the future. Why don't the rich countries pay the debt with some of the £643 billion they spend annually on weapons? Then we would all gain, because there would be more peace and more development.

'In 1992, the South American Church will celebrate its 500th anniversary on this continent. Five hundred years ago, the plunder began that, in large part, explains our present indebtedness. The history of these 500 years has shown that countries which call themselves Christian and demand we pay the debt are really the ones that are in debt. During these past 500 years of colonialism and neo-colonialism, they have accumulated vast riches at the expense of the open veins of our continent.

'The Good News the South American church must now announce to the world is that a DECADE OF GRACE has been declared, annulling the debt. In this decade of grace (1982-1992) all our countries' debts should be forgiven.

We need breathing space; we want to begin over again; we want to live. South America cannot pay. It should not pay. It does not want to pay. And God's word supports this position.

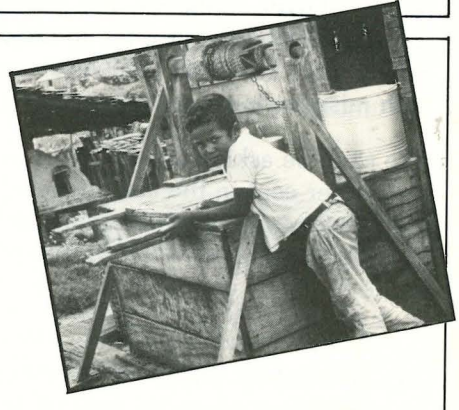
Latin American Press

WE MUST NOT PAY THIS UNJUST DEBT

'The rich countries lent us vast amounts of money in the 1970's when they had excess funds and wanted to use them to earn even greater profits. They took advantage of our development needs and of corrupt governments that squandered what they borrowed, frequently investing the money outside the country or using it to oppress their people. Moreover, the debt continues to increase each year, because interest payments keep rising and because our products become cheaper and cheaper on the world market — so we generate less money to pay.

WE CANNOT PAY THIS ENORMOUS DEBT

'In 1986, the region's countries owed £263 billion to banks, governments and other lending organizations in wealthy countries — £714 for every South American. And we pay the debt with money we earn by selling our goods and services.



What's happening in the Church around the World

TWO NEW SEMINARIES IN CHINA

With the opening of two theological seminaries in September 1986, China now has ten two-year theological colleges available for students.

The Yanjing Theological Seminary, opened in Beijing, is sponsored by churches in north and northwest China. This year 66 students have been recruited.

The Guangdong Union Theological Seminary opened in Guangzhou after more than a year's preparation. Several hundred local participants were joined by more than ten church leaders from Hong Kong and two representatives from the National Church Council and Three Self Committee.

Bridge

KENYA BANS OPEN AIR RELIGIOUS MEETINGS WITHOUT PERMISSION

In Kenya, open-air meetings of more than five people require a government permit. Now, an exemption for religious meetings has been removed.

The Africa Church Information Council reports that reaction to the decision has been mixed, some charging that the government is 'encroaching on . . . liberties enshrined in the country's constitution', others saying that it is overdue because freedom of worship has long been abused.

The permit requirement is another in a recent series of actions and announcements which have heightened church/state tensions. ACIS notes that major Kenyan church leaders may consider it a 'blessing in disguise, taking into account that in their sermons, most of the affected street preachers have repeatedly castigated established churches' and attracted many 'disgruntled church followers'.

EPS

150th ANNIVERSARY FOR ISLANDS' BAPTISTS

The 600 Baptists of the Turks and Caicos Islands observed their 150 years since a Baptist congregation was established here in 1836.

The celebrations, in August 1986, commemorated the arrival of Baptist missionaries from the Bahamas who came in 1825-26, a time reported as one of persecution on the part of the Anglican Church. The Turks and Caicos Baptist Union was founded in 1898, but has only regularly held meetings since 1962.

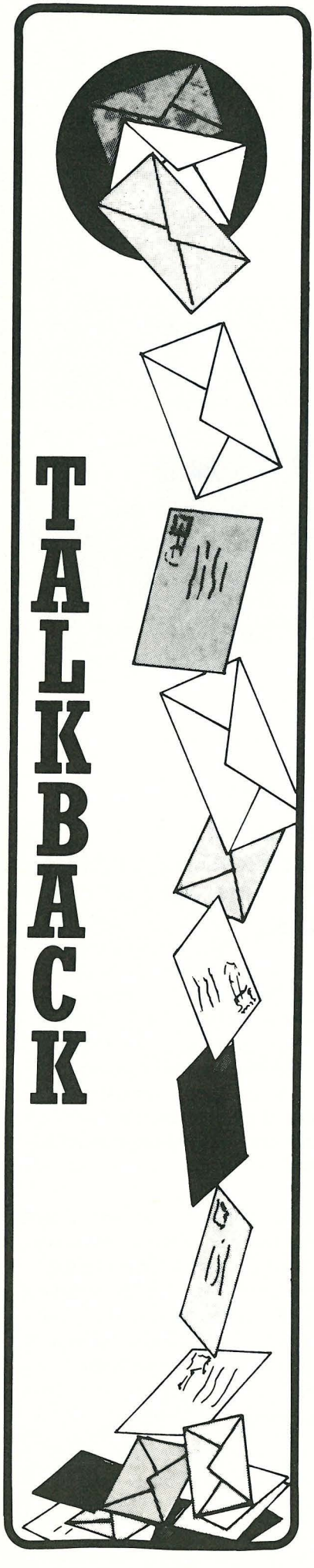
The Baptist Union announced a goal of 800 members over the next decade. The present population of the Turks and Caicos Islands is around 8,000.

EPS

THAILAND GOVERNMENT CLAMP DOWN ON MISSIONARY VISAS

The Thai Government hopes to reduce the number of foreign missionaries in Thailand. Through strict visa controls, i.e. not extending visas, the government intends to reduce by one tenth annually the number of missionaries in the country until a 'necessary level' is reached.

This news comes in the same month that the BMS accepted an invitation from Thai Baptists to share in the work in Thailand. Christians make up about one per cent of the Thai population of 52 million. About 47.5 million are Buddhists with the majority of the remaining population being Muslims.



From Miss A E Long

Having read the article 'Those who went no further' I thought you would like to know of my experience.

When I was 24 years old I felt a great interest in China having attended many great meetings both at the Central Hall and Headquarters. I felt very unworthy of so high a calling. I was just an ordinary working girl, who had been saved eight years before and longed to serve my Lord.

I did apply and got as far as two interviews in which I was certainly nervous, but answered questions as well as I could. Afterwards I was sent for a medical and then, to my delight, I was invited to meet the Ladies Committee.

By this time I was sure of my call and never doubted. This time I was not so nervous. Many questions were put to me and they reminded me that they prayed about each individual candidate.

One lady asked me: 'How will a girl like you learn such a difficult language as Chinese?' 'The Lord will teach me,' I replied, without hesitation.

I was sent into a small room to await the verdict. I was quite sure that I would be accepted, so imagine my concern when they turned me down.

After all these years it is as vivid now as then. The awful feeling of rejection. I am sure no one understood, but it has given me a great sympathy with those who have a similar experience today.

The following year I went to the Keswick Convention and offered to go anywhere for the Lord. I filled in forms again, but never heard from anyone.

Next the way opened for me to go to Bible School. It was a wonderful experience. I was advised to take nursing, which I did as I felt it would help on the mission field. I became a SRN. Then came the war, so again my way was blocked. After the war I applied again, but was now told I was too old. I grieved for some time and could not understand after all that training that I was still rejected.

However, after much prayer, I settled down to understanding that it could not be the Lord's will. I became missionary secretary of my church.

I am now 78 and in the 'The Aged Pilgrims Home'. I am not very active, but can pray and give to missions. Your article in the *Herald* reminded me of my experiences. I did go a little further than just applying. In fact I was ready to get on the next boat to China, such was my enthusiasm. The Lord gave me that passage you quoted: 'Thou didst will that it was in your heart.' Perhaps I should not have made a good missionary. God must have known what was best. I have proved His love to me for over 60 years and one day I shall understand.

I read the *Herald* and many more missionary magazines. There's still a tinge of sadness, but I did and do only want God's will. I am quite sure He has not rejected me.

Chippenham Wilts A E LONG

From Tim Lehane

Thank you Fallowfield. It was like a breath of fresh air to read of the discussions within Fallowfield Church, Manchester (August *Herald*). I am writing now because of the subsequent rebuttle I have just read (October) from Katherine Tubbs and I must say it caused me a lot of stress!

I am an engineer in Nepal and I came here in trepidation at the kind of people I would work with, because I also have had the experience of 'out of touch missionaries on deputation'. My experience here, however, has been good. But still, in most countries today it conveys the wrong impression to say that we are here 'preaching the Gospel, feeding the hungry and healing the sick' as if we are heroes or something.

Also, some would say that we should leave the feeding and healing aspects to the aid agencies and just get on with preaching the Gospel, in which case I will gladly pack my stuff and go home, for two reasons, I am no preacher and the Nepali Government would not have me here if I were.

So what kind of support do I want from back home? I do not want 100 per cent support in money and prayer with no questions asked because 'he's a BMS missionary . . . must be OK'. For the kind of people who think the Society should fold up because the concept of world mission is out of date, I would say they should spend next year's holiday in Nepal (which is better than Spain anyway) and I will show them why they are wrong.

I have found many people back home, who want to give money, or want to pray for me, but not so many who are willing to listen. We are heard, but not listened to. True to say, not all 'missionaries' are good communicators and therefore neither BMS nor the churches

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should force them into the role of public speakers from the pulpit — which is what happens.

A bit of forethought and imagination would go a long way to make a deputation visit a useful experience for both the church and the visitor. I know people who might be on the mission-field today were it not for the thought of having to do deputation on return!

A church with questions will probably be a church that will listen to answers. That is why Fallowfield is of far greater encouragement than most. The issues that were brought up in that first article are tremendously important and I hope that they don't give up until they get some answers.

The reality here in Nepal would encourage most of the doubters that good work is being done and the Christian base for it is the crucial ingredient. It is a pity that mission back in the UK is not undertaken with the same seriousness and effort. But changes are always happening and understanding is always needed. It is everyone's responsibility to stay in touch, especially as, at this end, we are neither living in jungles nor in slums Ms Tubbs!

TIM LEHANE

TOP GEAR FOR ZAIRE TARGET EXCEEDED!

The Young People's Project target has been reached — and still the giving increases! In December, the target of £15,000 had been met, with donations from a variety of fund raising events, still pouring in!

Top Gear for Zaire, the 1985/86 project, gave young people the opportunity to raise money for transport to enable Zairian pastors to travel more easily. The Land Rover, outboard motors and motorbikes have been delivered to pastors in the Lower River Region of Zaire.

INTO OVERDRIVE!

The project itself lasts up to the Baptist Assembly in April. TRANSPORT IS STILL NEEDED! Even though the target has been reached, please encourage your youth groups and Sunday Schools to continue supporting the project until that time! All the money raised will be used to buy badly needed transport for Zairian pastors.

Project information packs are still available from Mission House.

continued from page 11

people don't have much. Their allegiance to material things is different.

Another difference is that the social, political and cultural environment is different. In African culture it is the group, the community, not the individual that is most important. In Canada it is hard to make a church a community. Everyone is so sure of himself, that it's hard to admit: 'I'm not happy until I'm part of a community.'

'How can we do it?' they say. 'Continue the pot-luck suppers.' 'But we only have one every two months.' 'Now we will have one every month.'

The main thing is to get together. I said, 'The men must have a breakfast fellowship.'

They said, 'Oh, it can't be done, impossible.' So I just started inviting the men for breakfast, not just men of the church, but of the community. They came and enjoyed it.

'Why do you always like people together?' they asked.

'Oh, I can't tell you, but it feels better!' But they loved it and kept it after I left. They call it a 'heritage from Brother João!' People don't come together very much or for very long. They always look at their watches to see if it's time to go home. So I like to break that a little bit.

Another difference is that in an African church the people are always under oppression from some force. You always have to obey rules. So in no way is an African free. If you aren't oppressed by your government or party, then perhaps you are by your chief. So any Christian in Africa knows he lives under oppression of some sort. No-one can say, 'I'm free for myself!'

But in the west someone can say, 'I'm free!' and mean it. He doesn't need to do anything! He doesn't have any obligation to his parents. He can go away anywhere, which you can't do in the African culture even if you are married. You still have some link with your parents and grandparents. So I find it hard to minister to people who feel free.

In Canada they say, 'But I'm a citizen of Canada and so I'm free.' But I say, 'You are a Christian, you should have some limitations.' But 'No,' they say, 'I do what I want to do!' There is too much freedom. It affects the spiritual life.

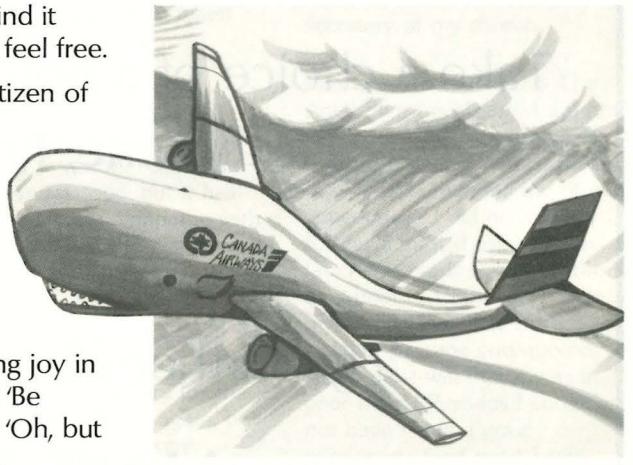
I always find it difficult not having joy in worship and I try to push them! 'Be happy! There is nothing wrong!' 'Oh, but we're too old for that!' they say.

'But worship is not only for the old, it's also for the young!'

I have found that young people start getting anxieties very young. They have to face too many problems and too many decisions. African young people don't worry because decisions are all made by someone else. In the west, people have to make decisions too early. When my children began making decisions at 16 years old, I couldn't believe it. I said 'Are you kidding?' But they said 'Oh, Dad, I'm old enough to make my own decisions now!'

When I was 19 years old and a teacher, I had to write to my mother to see if I could buy a shirt. She said, 'Not yet. Buy one nearer Christmas.' I was dealing with my money, but I needed my mother's approval. I asked my father if I should buy some trainers. He said, 'They are too expensive. You are all right in bare feet. I was 19 and still walking bare foot! I didn't have any worries because all the decisions were made by someone else.

I find that young people are so caught up in decisions, decisions, decisions. They make wrong ones sometimes and are responsible for them. It is very hard. Sometimes they make decisions for Christ but without the support of parents or family they change their minds. They have made so many wrong decisions in the past they don't know if this is the right one or not!



In western churches Christians suffer a lot of loneliness. This wouldn't happen in an African church because when you become a Christian you can belong. You can walk to any house and ask for help. If you know a church member or even have seen someone just once in a church you can ask for help and say, 'My children have nothing to eat brother or sister.' It is not an offence or shameful. They will say, 'OK, OK, we have more manioc or peanuts, take them.' It is easier to reach out for help.

I found in the west even if you know that those people are Christians, you feel ashamed to reach out and say, 'I'm suffering'. This is almost identical in reaching out for spiritual help. They feel it's so difficult to say to the minister, 'I have a problem,' so the minister has to be a prophet or detective to find out what is going on.

I've just been back to Africa. In ten years things have changed there too. There are three different types of people – those who listen and can accept the Gospel without question. Then I found a group who probably can be reached by the basic human needs, through medical facilities, education needs, etc, the traditional way. But the third group I found in Africa are those who are really secularized. They reject the Gospel for those who offer socialism. This is a concern.

MISSIONARY MOVEMENTS

Arrivals

Miss S Headlam on 3 October from Chandraghona, Bangladesh.

Miss J Wells on 3 October from Ruhea, Bangladesh.

Rev J Clark on 11 October from Campo Grande, Brazil.

Departures

Miss G Hunter on 2 October to IME, Kimpese, Zaire.

Rev V and Mrs Macdougall on 6 October to Campinas, Brazil.

Rev E Westwood on 8 October to Rio de Janeiro, Brazil.

Mr and Mrs J Corbett on 12 October to Kinshasa, Zaire.

Mrs M Bafende on 16 October to Kinshasa, Zaire.

Miss S Chalmers on 16 October to Yakusu, Zaire.

Dr and Mrs R Hart on 16 October to Chandraghona, Bangladesh.

Miss J Westlake on 16 October to Chandraghona, Bangladesh.

Miss K Norris on 20 October to Kathmandu, Nepal.

Rev J B and Mrs Dyer on 26 October to Rio Negro, Brazil.

Births

On 12 October, in Barnsley, to **Mr and Mrs I Wilson,** a daughter, Rebecca Claire.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously (to 30 October, 1986).

Legacies	£
Mrs Gladys Coulson	60,000.00
Mrs F M Coward	2,000.00
Miss Florence Emily Cullington	5,963.57
Miss Edna Mary Gray	100.00
Mr J W Newell	2,434.10
Mr John Patten	518.03
Miss N J Russell	200.00
Miss Helena Short	500.00
Mr A Stearn	100.00
Mr George Herbert Tillott	5,531.29

General Work
Anon: £15.00; FAE Aberdeen: £10.00.

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(April-September 1987)

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(April-October 1987)

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PHOTOGRAPHIC ASSISTANT

An opening in the Audio-Visual Communication department for someone skilled and experienced in black and white and colour photography and processing, ciné and video filming and editing. Sound recording and editing experience an advantage. The person appointed must be willing to share in overseas visits from time to time. A current driving licence is desirable. Good working conditions and holidays. Salary according to experience and qualifications.

SHORTHAND/AUDIO SECRETARY

We urgently require a competent shorthand/audio secretary to fill an important position at Mission House as Secretary to the Financial Secretary. Duties include correspondence and reports dealing with financial matters relating to missionaries and home staff. The ability to accept responsibility and use initiative is essential.

The position offers a variety of work and the opportunity to share, in a practical way, in the work of our missionaries.

All enquiries and applications to the General Secretary, Baptist Missionary Society, 93 Gloucester Place, London W1H 4AA. All applications should be accompanied by a curriculum vitae and names and addresses of two confidential referees.

1987 BMS PRAYER GUIDE

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Primary teachers for Bangladesh and Kinshasa, Zaire – to teach children of missionaries and multi-cultural expatriates.

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EASTBOURNE A
1 – 15 August

EASTBOURNE B
15 – 29 August

PITLOCHRY
1 – 8 August

PHAB
Llandudno
18 – 25 July

Further information about any of these notices can be obtained from:
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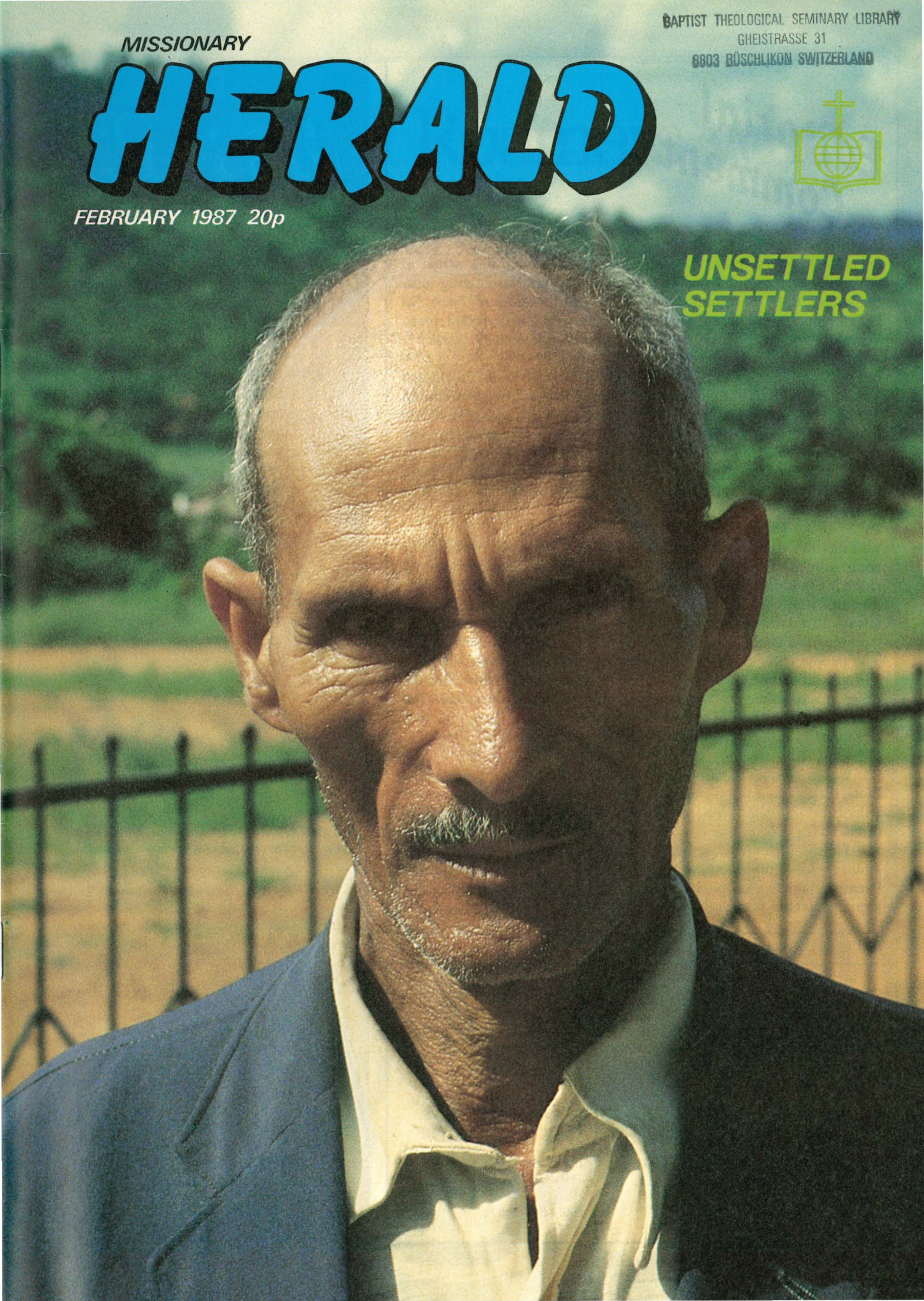
HERALD

FEBRUARY 1987 20p

UNSETTLED SETTLERS



Editorial Comment

IN most people's eyes overseas mission has about it a sense of adventure and colour associated with strange and fascinating locations. Say 'BMS' and immediately there are thoughts of Zaire, Sri Lanka, Nepal, India, Brazil, Bangladesh . . . tropical forests, broad rivers, mountain ranges . . . countries, places where missionaries work.

But mission is not about place, it is about people. So when the Baptist Missionary Society enters into a partnership with an overseas church it is not in order to go into a country but rather to work with people. It is to work, in the name of Christ, alongside national Christians to meet the needs of people by sharing the good news of the Gospel in all its wholeness. That is why, in this magazine, we are reluctant to print many photographs, especially on the covers, which do not show people.

This month we are printing the second of two articles by Peter Cousins about what he calls 'unsettled settlers and missionaries'. We can all share his sadness at discovering that a church, which he had helped to nurture, was virtually empty and the building neglected. There is always that kind of feeling when we see a building, once used for worship, now abandoned. But mission is about people and not places. The people Peter Cousins had been pastor to had packed their bags and moved elsewhere. They had moved many times before, but the difference this time was that many of them were now Christians. The church has not been abandoned it has moved with them into new situations in order to meet the needs of another group of people.

It is well to remind ourselves that God is not tied to a place. It was at those times when the Children of Israel were travelling through the wilderness or exiled in a foreign land that God became most real to them. Today in China, where Christians faced many difficulties during the Cultural Revolution, and in Angola, where the country is embroiled in a disastrous civil war, the Church is alive and growing because there is a people who have discovered that a loving, faithful, supporting God is travelling with them.

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FEBRUARY 1987

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The Rural Roamers who trust in God

THE bus station in Cuiabá is a busy monument to the restlessness of South American life. A vast three-level wonder of modern functional design, it serves as a major cross-roads for the migratory poor of Brazil. The fast and comfortable buses, rushing in and out of its arrival and departure bay like clockwork mice, carry not only the usual inter-state travellers but also the poor on the move to new lives in the latest development areas.

Amidst the scurrying feet and booming Tannoy system outcrops of large white sacks protrude from the floor like rocks in the desert. They contain the belongings of the poor migrants relentlessly dragging themselves from state to state in the conviction that one day they will shed their poverty and make it rich. They stretch out, asleep on their sacks, waiting for the connecting bus, while their children drift languidly around chewing on rubber-like toasted sandwiches from the snack-bars.

Susan, my wife, was passing through the bus station last year when a woman detached herself from a white, lumpy perching post of belongings and ran over to greet her. It was Dona Joaquina from the congregation we had pastored some years before. Her husband, Maximiano, had been the evangelist leader of a thriving fellowship of believers miles from any town, each squatting on dozens of acres of rich, fertile land which they had wrestled from a rich landowner.

MOVING ON

After less than ten years, Maximiano and family had sold out and moved on to the state of Rondônia to fight for squatters' rights over another stretch of forest that they will slash, burn and plant like they did last time. Like they did the time before that. Exactly like the other 300 families who had lived around them in the *Grilo*.

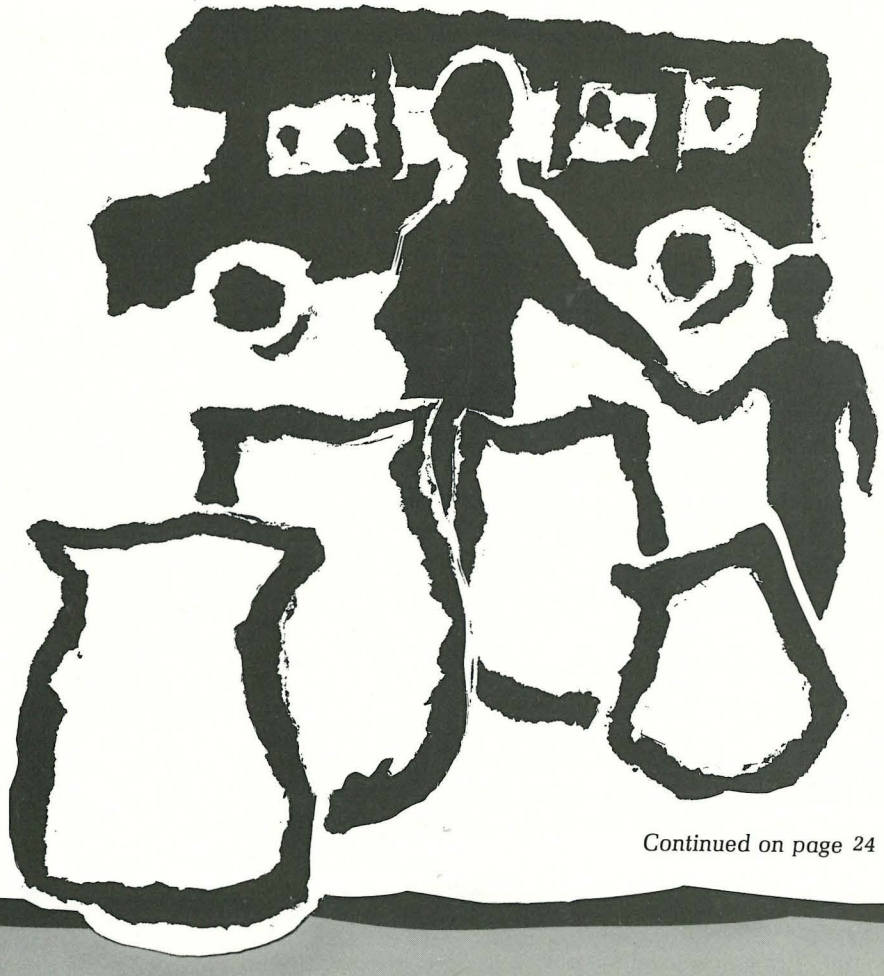
'There's hardly anyone left now,' Joaquina announced, with no edge of sadness in her voice. 'The Church is almost empty on Sundays.'

How can I describe the pain that I felt when Susan told me the story that night? The church empty?

I can still picture it in my mind — a wooden building roofed with asbestos sheets and measuring some 30 by 20 feet. Not one joint was exactly square. Planks and beams were nailed together at bizarre angles and the roof beams sagged unevenly. The walls were painted a light powder-blue, which the wood sap stained through in elongated concentric rings. A selection of gaudy free-gift calendars and old Christmas decorations completed the decor. A wooden gate in the doorway kept animals out and toddlers in. Pride of place was given to the railed pulpit raised so high that it almost needed a run-up to negotiate the step.

HALLOWED GROUND

That building was hallowed ground. The congregation had met for years in Maximanio's rough shack, but the time



Continued on page 24

Continued from page 23

came when the numbers outgrew the cramped quarters. During the dry season we would meet in the shade of the fruit trees round the house, but during the rainy season we had to squeeze inside the tiny main room.

One day the leaders approached me and suggested a proper church building. They would pay for it and construct it themselves. Already the members were pledging materials and I knew that some help would be forthcoming from the main church in the town. We agreed to go ahead.

The next question was the location. Maximiano's house was central, but three miles away a little settlement was developing. A few ramshackle bars had been built. They doubled as shops, but mainly served drinks to the never ending stream of alcoholics who were delighted to have a watering hole so close to home.

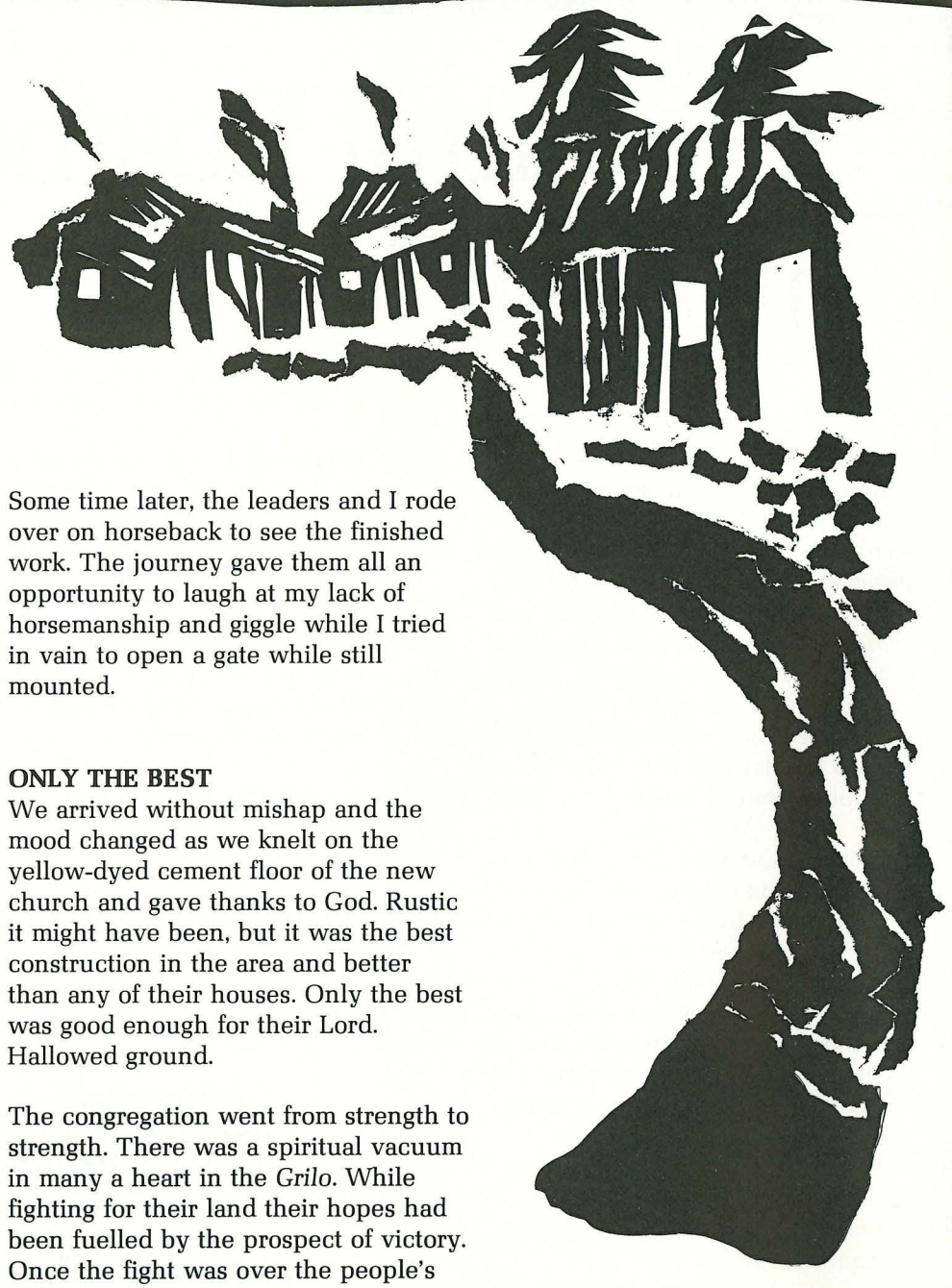
MEETING PLACE

Rickety shelves held a variety of foods and domestic items, spaced out so as to appear well-stocked. Behind the 'shops' some 20 houses peeped out from amongst the tall weeds, the smoke from their wood stoves rising lazily against the background of tall trees. Of course, there was also the football pitch. The result was to make the settlement a meeting place and an obvious site for our church.

However it meant a longer walk for most of our church members, who already walked miles carrying their youngest children. Were they prepared to make the sacrifice? Maximiano answered my doubt.

'Pastor,' he answered firmly, 'we've discussed it and have decided to build at the settlement. Around here everyone has heard the Gospel, but there no-one has preached yet.'

It was true. Every neighbour had been visited. Long conversations about Christ had gone on for hours and all had been challenged to follow Jesus. Some had followed, others had not, but it was time for the fellowship to move on.



Some time later, the leaders and I rode over on horseback to see the finished work. The journey gave them all an opportunity to laugh at my lack of horsemanship and giggle while I tried in vain to open a gate while still mounted.

ONLY THE BEST

We arrived without mishap and the mood changed as we knelt on the yellow-dyed cement floor of the new church and gave thanks to God. Rustic it might have been, but it was the best construction in the area and better than any of their houses. Only the best was good enough for their Lord. Hallowed ground.

The congregation went from strength to strength. There was a spiritual vacuum in many a heart in the *Grilo*. While fighting for their land their hopes had been fuelled by the prospect of victory. Once the fight was over the people's lack of spiritual life began to be more evident. Drunkenness, family breakdown and quarrels with neighbours became increasing problems.

By contrast, in the Baptist church, the Bible was read, studied and applied. Here a man discovered how much he was loved by God. Nothing gives a man dignity like the Gospel of Jesus Christ and in ones and twos people drifted in and stayed to be changed by the power of Christ. Hallowed ground.

FAREWELLS

A year later, my tears fell there as I visited the *Grilo* for the last time. I was moving on, deeper into the developing region of the southern Amazon basin.

One Wednesday night we met for prayer and farewells. We wept and embraced, tears ringing down the curtain on two years of co-operation in a salty-stained veil of sadness.

Now the building was strangely empty, with just a few attending on Sundays. Even they, according to Maximiano's wife, were selling up and moving away. The reason why is hard to understand and difficult to explain to anyone unfamiliar with the restless romanticism of Brazilian migrants for whom the grass is always greener on the next frontier.

When we were visiting the *Grilo*, access was difficult. The nearest road and bus route was 20 miles away. The

main road itself was precarious in the wet season. The tracks linking it were worse. On one trip we had to push the car out of the mud ten times and on another were forced to sleep overnight in the vehicle, hopelessly stuck.

Once a month Susan, who is a nurse, ran a small vaccination clinic for the children who could not be expected to make the journey into town in their mothers' arms. Often, though, a child succumbed to pneumonia or other diseases far from medical assistance.

A BETTER LIFE?

Despite the isolation of the region, these squatters had political clout and could use it. In the scramble for votes the local politicians tried hard to 'woo' them. After we moved away, the main road was ashphalted and a gravel-based road carved right into the heart of the *Grilo*. Believe it or not, even a daily bus service began, bringing folk into town on an ancient old bus that had seen better days.

The way was open for a better life. The town provided a ready market for vegetables, chickens, indeed anything that could be produced. Then, after years of stalling, just before election time, the land titles were handed out by the government. The people were no longer squatters on the margins of society. They were now legitimate landowners, integrated into Brazil.

They sold up and moved out. Far from stablizing the society in the *Grilo* the title-deeds destroyed it. The land was much more valuable with title-deeds and the rich farmers for miles around had long had their eyes on the farms of the *Grilo*.

Why, you may ask, should a man so readily give up what he has fought to win and sweated to improve? Especially puzzling because they left for Rondônia to bury themselves in the backwoods and begin the whole process of squatting and land clearing a day's walk from any town.

THREATENED

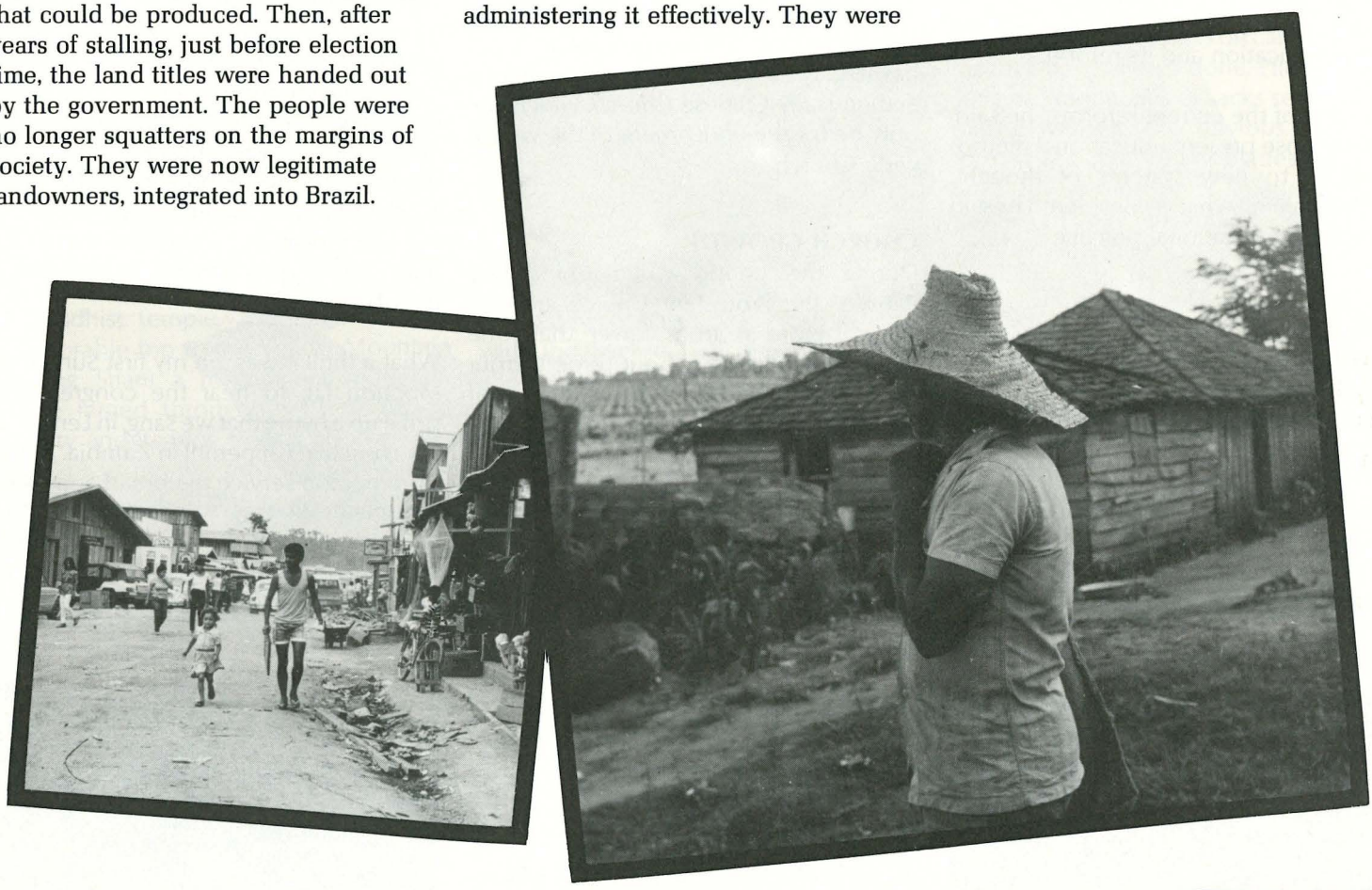
The truth is that life had become too civilized. They felt uncomfortable rubbing shoulders with townspeople and wealthy businessmen. They felt threatened by the encroachment of law and order. The town was a great place to visit at weekends, but they never felt at ease. Living was more straightforward out in the calm of the fields.

They felt no great attachment to their land and had no idea or interest in administering it effectively. They were rather thrilled by the idea of some cash in their pockets, although they must have known in their hearts that it would not last long in their possession. Soon, their belonging were packed up in these white sacks and they headed for the bus station.

The congregation declined quickly. Doctrinal differences arose, tempers frayed and frustration mounted. They were anxious to go, and now, I imagine, that no one is left any more.

It seems a shame that what they worked so hard for was given up so easily. Perhaps I was guilty of wishing my security crazy, Anglo-Saxon mentality on them. Certainly I had a pastoral concern to see them healthy and released from the constant brink of financial disaster. I wished that they would make life easier for themselves.

I concluded that they are unsettled settlers — rural roamers with a trust in God to see them through. I must confess that my life is richer for having shared with them. Wherever they are now, I hope they feel the same about me.



IT'S AN EXCITING TIME

IT is six months now since we six Amity Teachers supported by churches and missionary agencies in Britain, including BMS, first set foot in China, at Beijing airport, after a pleasant 16 hour flight. Eight hours later we were most warmly welcomed at Najing airport by Stephen Ting, son of Bishop Ting, and some young men from the Theological Seminary, who came to help us with our luggage. We were immediately driven off through the tree-canopied streets of Nanjing to an elegant guest house in the scenic eastern suburbs.

Here we stayed for five days on an orientation programme. We had talks, on the social scene, from a professor of sociology, who had been rusticated, with his wife, for about six years during the Cultural Revolution, which the Chinese tend to refer to as the Cultural Disaster. The Director of the Jiangsu Provincial Bureau of Higher Education spoke on higher education and its reform.

'The aim of the current reforms,' he said, 'is to expose present educational methodologies to new systems of thought, while retaining what is considered best in traditional educational practice.'

LIVE AND LET LIVE

The absorbing question of Christianity in China was taken up by Bishop Ting, Chairman of the China Christian Council and a Director of Amity Foundation. He defined the Chinese Government's attitude to religion as 'live and let live'. He declared that the Government's main aim was the unity of all Chinese and to make China prosperous.

China feels itself to be backward compared to the west and wants to catch up, so, in order to build socialism, they must put differences aside. Minority characteristics must be respected. This is the basis of religious tolerance in this Communist country. The 1983 document on religion, for party members, stated that 'to believe in religion or not is difference (to them) of minor importance.'

In the 50's the leaders of the Chinese Church initiated the 3-Self movement to de-westernize the Church, which was still seen as a foreign import. It has striven to make the Church in China self-governing, self-supporting and self-propagating and has largely succeeded in establishing an authentically Chinese Church, which can only be for the enrichment of the world-wide Church.

CHURCH GROWTH

During the period when China was 'closed' the Protestant Church grew as never before – from fewer than one million members to about three to four million at present. This is twice the rate of population increase. There are also about four million Catholics.

This rapid growth has outstripped the ability of existing pastors to cope, so there is widespread lay leadership, particularly among the tens of thousands of Christians who still meet in homes. Over 4,000 churches have been re-opened, but meetings in homes will continue for a long time to come.

Finance for the Church comes from the offerings and rents of church buildings. The Government is paying rent now for the use of church buildings, usually as factories, during the Cultural Revolution.

It was stressed that Christians from abroad should refrain from evangelizing. That was the responsibility of the Chinese Christians. But it was also stressed that the presence of us Westerners worshipping in church with Chinese Christians was extremely significant and important.

DELIGHTED

It is very obvious how delighted people are to see us in church with them. There are three churches in Nanjing and I usually go to the one in Mochou Lu. An old man usually stands on the pavement in front of the church to welcome arriving members. He beams at me and shows me where to leave my bicycle.

Inside a little lady with a very sweet face shows me to a seat where other little ladies also beam a welcome with little nods of the head. The older people in particular, who have all endured the bad times of the Cultural Revolution, show such joy to see us there. We shake hands, smiling our pleasure to one another as we exchange the regular Chinese greeting 'Ni hao!' These older people, men and women, are mostly dressed in the usual Maoist blue suit, but the young people in the congregation, of whom there are many, dress quite smartly in colours of their own choice.

What a thrill it was, on my first Sunday at Mochou Lu, to hear the congregation strike up a hymn that we sang, in Lenzhi, at the church in Chipembi in Zambia. At the Communion service the bread and wine, in separate glasses, was first distributed, then we all stood and partook simultaneously. The Church describes itself as post denominational. Of course I don't

TO BE IN CHINA

understand a word that is said, but sometimes I sing quietly the English words to a hymn tune I recognize and we always close with the Lord's Prayer.

ROLE OF WOMEN

Mochou Lu was reopened as a church in 1980. It was then lovingly cleaned, repaired and furnished by local Christians. It is noticeable that women play a leading role in the Church's life here. More often than not it is a woman who leads the worship and another who preaches, although it is not always the same person who performs these functions and men of course also lead and preach.

The Chinese lady who plays the piano for the singing is now teaching me Chinese, which is a very happy arrangement since we also do some English and she wants us also to do some Bible study together. I hope to learn more from her about the Church here.

Life here is not all work. We have been entertained to a superb display of Chinese acrobats; have feted the moon at a party on the roof of the University library, according to Chinese custom; banqueted in the vegetarian restaurant of a Buddhist temple, and have made a memorable trip to the Yellow Mountain (Huang Shan) a magnificent mountain range famed throughout China for its beauty and its pine trees. I also had the great pleasure and privilege of meeting and talking to the Queen at a small reception held in the British Consulate in Shanghai.

Mary White

OUR Chinese hosts are looking after us very well. The atmosphere is surprisingly relaxed, none of the mad form-filling, finger-printing, photo-stamping and general rushing around to sour-faced bureaucrats that I had expected. I suppose we will get cards and so on one of these days, but nobody seems too bothered. We take each day as it comes and something seems to happen each day.

Yesterday we bought our bicycles. A major advance, although we think the URC might be on to a good thing if they could take out life insurance in our name. The way folk drive on narrow streets sharpens concentration in the way that hanging was once supposed to do — cyclists on either side of the road, going in opposite directions, as many abreast as you like, and motor traffic in the dead centre, whichever way it is going. Violent swerves split seconds before the moment of impact have so far saved us, but we couldn't take much more and thought we'd better take our chances with the cyclists, who seem to move about instinctively like shoals of fish.

On Sunday we went to Flower Lane Church in down-town Fuzhou and found it packed, even at 8 o'clock, one hour before the service proper. There's an hour of hymn and language practice from 8 to 9, but of course we didn't know that.

We were told that the church seated around 1,200 people and that several hundred more were accommodated in an overflow meeting out in the courtyard where a loudspeaker had been set up. There are about 6,000 registered church members in Fuzhou and more than 500 churches now open throughout the province.

The sermon was given by a visiting speaker, who spoke the national language, and his words were translated, sentence by sentence, into the local dialect. This language diversity must be a major headache for the central government, which is trying to press ahead with major reforms and redevelopment.

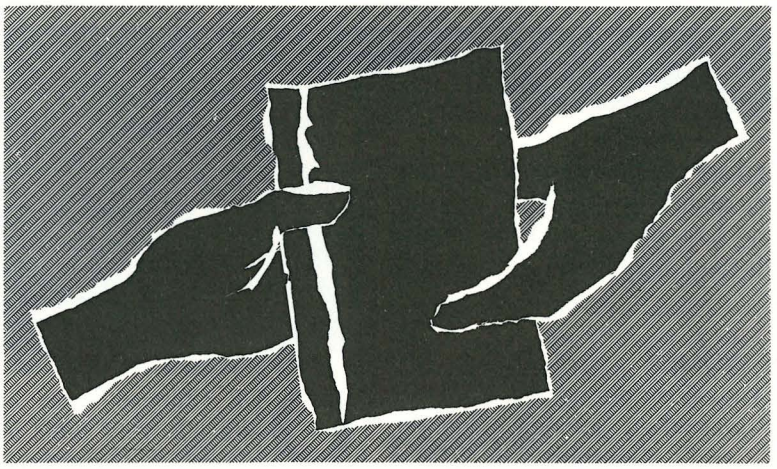
One of the most impressive things we have seen is the amount of construction and building work that is going on often with a minimum of heavy equipment and with a great deal of basic material being transported by hand or tricycle cart — bricks, cement, steel reinforcement rods, etc. The work of modernization seems to be proceeding steadily without a great deal of noise or fuss.

I had expected far more printed slogans and loudspeaker exhortations to get a move on. But the folk in the blue dungarees and the pointy hats totter along with their baskets on carrying poles; as they have always done. Piles of boxes or small mountains of sacks seem to drift along without any obvious means of propulsion and young blades weave in and out on their smart Japanese motorcycles to take advantage of the non-existent speed limit.

It cannot last. The speed of change is obviously very rapid and I think that means that this is an exciting time to be in China. Will the authorities manage to keep everybody more or less happy as living standards improve and will they be able to avoid some of the more obvious problems that rapid development and tourism, have caused elsewhere?

Extract from a letter from
John and Jean Johnson,
Fuzhou University, Fuzhou, Fujian.

PARTNERS IN



UNDERSTANDING

Carol Bulkeley talks about the need for Christian literature

I HESITATE to write this article, but do so in response to a specific request. More importantly I sensed God was asking me to share this experience in order to draw attention to the needs of His children in Zaire for Christian Literature of a devotional nature.

When the Ethiopian Eunuch was reading Isaiah, the Holy Spirit prompted Philip to ask the crucial question: 'Do you understand what you are reading?'

'How can I,' he replied, 'unless someone explains it to me?'

I have written a devotional book on Joshua in Lingala, sharing what God has taught me through reading Alan Redpath's book *Victorious Christian Living*. It is a study on the book of Joshua. Obviously one does not embark upon such an enterprise unless one is commissioned. So how and where did I receive that commission.?

Month by month my husband Lyn, who is a doctor, travels round our Health Zone in conjunction with others, visiting dispensaries which Yakusu Hospital is responsible for — to restock with drugs, to see patients and to deal with administrative matters. Whenever possible I accompany him and it was during one such trip that my commission to write Joshua came.

We had just visited an isolated village, accessible only by a long river journey because the roads were flooded at that time. While there I had the opportunity to chat with the pastor's wife, who shared something of her frustration with the spiritual inertia which gripped her village.

Even before she had said anything, we felt this oppression. As we left by dug-out canoe, I held a burden in my heart that it simply was not enough to distribute Bibles and booklets, worthy and valuable though they are. It seemed too easy and a hypocrisy to sell them these things, when I knew they were crying out for something more to help them understand what they read.

The Bible can and does speak for itself in order to meet a person at the point of need. Pastors and evangelists are continually giving out and their faithfulness is an inspiration. However, they also need spiritual food. Roz Williams has been doing a magnificent job in her 'spare time' teaching the lower levels of church workers around Yakusu, writing devotional helps for them and organizing seminars so that they in turn can share what they have received.

So, when we left the village, I was in a very thoughtful mood. Speeding along the mighty Zaire River to our next destination I began to feel that God was

Lyn and Carol Bulkeley

saying, 'Well, go on then. You write something.'

A few days later Lyn left for a three week 'conference' in Kinshasa giving me the ideal solitude that is helpful when trying to produce a literary work. I finished typing it the night before Lyn arrived back and broke the shattering news to me that my brother, Mike, had been tragically killed in a cycling accident ten days previously.

Had the book not been finished I doubt it ever would have been. Furthermore I believe it was the very prayers of many for me at that time, which enabled *Joshua* to be written and to be completed in just three weeks.

Paper was obtained in Kinshasa. It took six months to arrive up river by boat and is currently being printed at the old Yakusu printing press. It will hopefully be ready for distribution early this year.

It is not just our Zairian friends who need devotional literature. If growth is to be an on-going experience, then faith has to be fed and nurtured. I know I am not alone in finding that Christian books are immensely valuable. Not just those that directly amplify the Word of God, but perhaps more especially those books that are the product of another's experience of God's power and love as tested and tried in the crucible of daily life.

In any witness for Christ each of us can only share what God has first ministered to us. If you have recently read a book which you have found helpful or relevant, why not post it on for a missionary on the field to read? Who knows what repercussions can come from something so seemingly insignificant as reading a book – your book perhaps. When it comes to service, we are all links in a chain.

'Each one of us does the work which the Lord gave him to do. I sowed the seed. Apollos watered the plant, but it was God who made the plant grow . . . for we are partners, working together for God,' says Paul. Yes I believe we are partners in understanding too.

READING ROOM

Wait for a bus at any time of the day in the main bus station at Diptipur in India and you will find yourself one of a crowd – farmers, students, hospital workers, not to mention hundreds of the general public. Some of them are committed Christians. Many are not. But they all have access to the Diptipur Reading Room, open every day of the week from 8 to 12 and 3 to 7 standing right beside them.

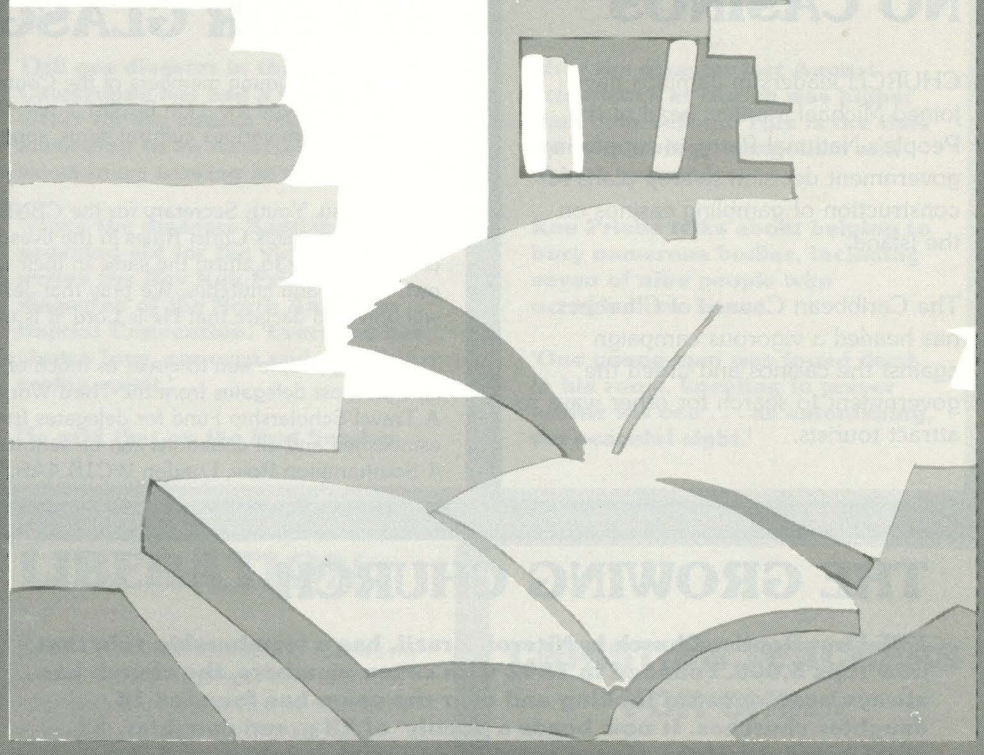
The BMS in Diptipur is known for its contribution to agriculture and to the hospital which is also close by, but no less important is the Reading Room which the BMS started in 1960. It was seen as the church's tool for education and outreach, and a great deal of the work which went on was among the poor.

In 1971 the work was taken over by the Church of North India and is under the supervision of Bishop Tandy. The purpose is still the same: to present the word of God through literature. So people standing waiting for a bus (which could sometimes be for a long time!) are encouraged to drop in and read. And there is one member of staff whose job is to travel out to the surrounding villages and conferences with Bibles, tracts, books and pamphlets.

But the Reading Room also serves a wider educational purpose in that there are books on agriculture, rural health, rural development, history and geography as well. And so successful has it been that the Bishop has now managed to open a similar Reading Room in Balangir.

For many years both rooms have been 'regulars' on the list of FEED THE MINDS because they cannot exist without support. FEED THE MINDS therefore helps with new book supplies and a contribution towards the salary of one staff member.

Rev Alec Gilmore



WANTED: HELPERS

Typing skills? Clerical experience? Handy? Live in London area? Able to give a few hours each week?

The busy Mission House Team needs regular help in such vital tasks as typing prayer letters and sending out literature to supporters. Could you offer a few hours on a regular basis?

Travel expenses and lunches provided.

Contact: Mr Claud Turner
Baptist Missionary Society
93 Gloucester Place
LONDON W1H 4AA

Tel: 01-935 1482

NO CASINOS

CHURCH leaders in Jamaica have joined Michael Manley, head of the People's National Party, in supporting a government decision to stop plans for construction of gambling casinos on the island.

The Caribbean Council of Churches has headed a vigorous campaign against the casinos and urged the government to search for other ways to attract tourists.

YOUNG INDIAN BAPTISTS ALL SET FOR GLASGOW '88

A group of 30 young members of the Council of Baptist Churches in North East India are planning to attend the 11th Baptist Youth World Conference in Glasgow in 1988. They will bring with them various cultural items, songs and testimonies of what God is doing in their lives in India.

Bonny Resu, Youth Secretary for the CBNEI writes, 'When our youth come to Glasgow, and see that Jesus Christ Rules in the lives of youth from all over the world, it will also challenge them to affirm the same in their lives and go with a desire to be witnesses in their own homes and churches. We pray that Jesus Christ may rule and work so that every knee will bow and declare that He is Lord. It is my desire that Glasgow will have that effect.

The young people aim to cover as much of the travel expenses as possible themselves but, as with most delegates from the Third World, they will also depend on travel scholarships. A Travel Scholarship Fund for delegates from currency restricted countries has been established and all donations can be sent to: Glasgow '88, Travel Scholarship Fund, 4 Southampton Row, London WC1B 4AB.

THE GROWING CHURCH

THE First Baptist Church in Niteroi, Brazil, has a membership role that now tops 5,000. Founded in 1892 with seven members, the church has always been outward looking and over the years has founded 14 daughter churches. It now heads a 'family' of 28 grand daughter, 12 great grand daughter, eleven great great grand daughter, and three great great great grand daughter churches — representing a total membership of 26,000.

Pastor Nilson Fanini is the senior minister of the church. He is internationally known as a dynamic evangelist, often referred to as the 'Brazilian Billy Graham'. Within Brazil he heads TV Channel 13 and also exercises a wide radio ministry.

The Niteroi church has a non-stop programme of activities. A team of workers is involved in ministry of evangelism and visitation, leadership training, pastoral care, social concern, and follow-up of new converts. Its Sunday School has 18 departments and 51 classes. Its School of Music has 11 choirs and 22 vocal and instrumental groups. Last year's Holiday Bible Club registered 21,600 participants!

Today the church has six branch churches, 45 preaching points and its own Theological College with 164 students preparing for degrees in Theology, Sacred Music or Religious Education.

At the last count, the church had 5,046 members — but by the time you read this, who knows?

THE HUNGER IN ANGOLAN CHURCHES

Despite the long-running Civil War in Angola, churches there are finding many opportunities to share their faith.

There is freedom to distribute the Scripture within the country and supplies are being sent in, by the thousand, from Portugal, Korea, Hong Kong and other sources. However great the flow it is always outstripped by the demand. The Bible Society is distributing Scriptures in Portuguese (the official language) and a variety of tribal languages and also in French, English, Spanish and Russian.

A recent letter from an Angolan Christian says, 'The churches are full as never before. There is hardly a church with premises big enough to contain the great numbers of people hungering and thirsting for God's Word.'

What's happening in the Church around the World

RUSSIAN HELP FOR NICARAGUA

BAPTISTS in the Soviet Union have raised enough money to purchase approximately 15 tons of medicine for the Baptist Convention of Nicaragua and the Nicaraguan people.

The Rev Valter Mitskevich visited Nicaragua to present the medicine and to convey greetings to the Convention's Council. Valter Mitskevich is Superintendent of the All-Union Council of Evangelical Christians-Baptists in the USSR for the Kalinin and Smolensk regions.

In response, the Nicaraguan Baptist General Secretary, Thomas Tellez says: 'This gift of fraternal support was received with gratitude. . . . Be assured that your efforts will be a blessing for thousands of Nicaraguans who are in desperate need and who will be helped in the name of Jesus Christ, thanks to these medicines.'

GAS DISASTER

THE gas disaster in the Cameroons has had a positive effect on the church there according to an American Baptist missionary serving in the country.

'Since the disaster Baptists have provided aid for the victims,' writes the Rev Ken Priebe in the magazine of the North American Baptist Convention. 'Everyone has shown love, concern and a visible caring spirit.'

He said that on the first Sunday after the disaster last August attendance at church was higher than ever before. 'This is the time for witnessing, evangelism and church growth.'

Ken Priebe talks about helping to bury numerous bodies, including seven of nine people who occupied one house.

'One young man was found dead in his room, kneeling in prayer beside his bed . . . an astonishing, yet peaceful sight.'

LIBERATION

BAPTIST churches around the world will be linked in prayer and spiritual concerns during the first weekend in February. During 1987 the Baptist World Alliance emphasis is 'Liberation Through Jesus Christ' and a special booklet has been prepared for churches to use.

In his introduction BWA General Secretary, Gerhard Claas, says that we should not think of liberation only in relation to developing countries.

'Most of us are not very persecuted; few of us experience real sufferings,' he says. 'At the same time our own circumstances may point to a need for liberation through Jesus Christ.'

According to the Baptist World Alliance there are 33,190,977 Baptist church members world-wide, the majority – 27,840,016 being in North America.

CHRISTIAN TEACHERS FOR CHINA

Qualified and experienced teachers of English, preferably with a TEFL qualification, are needed for a two year appointment in China, commencing in August 1987.

Please contact:

The Personnel Secretary
Baptist Missionary Society
93 Gloucester Place
LONDON W1H 4AA

MISSIONTALK
MISSIONTALK
MISSIONTALK
MISSIONTALK

A NEW INITIATIVE

ERSKINE Baptist Church, on the west side of Glasgow, was the scene of a new initiative in BMS promotion and education at the beginning of December. A one day conference was sponsored both by the church and the BMS.

Invitations and publicity was sent to over 60 churches in Renfrewshire, Glasgow, Dunbartonshire and north Lanarkshire. This was something of an experiment so the planning group waited with some apprehension for 11 a.m. on December 6.

No need to worry. Nearly 50 people of all ages came to engage in the missionary 'games' of the BMS Roadshow under the leadership of Miss Glenda White. A new understanding was gained of the missionaries' work and living conditions, with an introduction also to various fields, focusing especially on the Scottish BMS missionaries.

While people opened their packed lunches and enjoyed fellowship over a meal, two missionary videos were simultaneously screened in different rooms. This was then followed by the second session, with new attenders joining the group which had come in the morning.

A playlet was performed by the young people of Erskine Baptist Church. This brought home the moral that it is all too easy to get priorities mixed with the Church concentrating on all kinds of activities to the neglect of the Christ-given priority of world mission.

'How to get your church missionary minded' was the theme of the second session. The BMS Scottish Representative, Ron Armstrong, took the participants step by step through a possible scenario designed to get everyone in the local church, from the primary child to the pastor, 'thinking mission' in the hope that this would lead to more participating in the ongoing world missionary programme of the BMS.

The Rev Jim Kirkland from Paisley chaired the final session and introduced new missionaries, the Rev and Mrs Chris Collict from Dunoon Baptist Church. They spoke briefly of their calling and the work to which they would soon be going in Brazil with the BMS.

BMS General Secretary, Reg Harvey, then brought the Lord's message, taking the theme of 'Doors'. From his own considerable experience of world travel in recent months, he brought the challenge and responsibility of open doors for the Gospel.

In all over 100 people from about 15 churches attended the Conference. Afterwards visitors from other churches showed an interest in transplanting this One Day Conference programme into their own churches. It is hoped that other churches and associations will take up the challenge and opportunity such a new initiative offers.

Anyone who would like to know more about planning a one-day conference should contact their local BMS Area Representative.

THANK YOU

Gordon Soddy has written to say how much he has appreciated all the letters of sympathy received following the tragic death of Nesta early in December. He says that he has received so many letters that it will be impossible to answer them all.

Nesta, who was knocked off her bicycle early in December, served with Gordon in India and Bangladesh for 40 years before retiring to Luton where Gordon is pastor of Markyate Baptist Church.

WELSH REPS

AFTER serving since 1970 as one of the two BMS Representatives in Wales Miss Mary Powell has retired. At the November meeting of the General Committee, several members spoke, both in English and in Welsh, in appreciation of her 17 years of service for the Society.

Before coming to work for the BMS Mary Powell served for nearly 20 years as Secretary for Women's Work in Wales with the Bible Society.

The Rev Gareth Hutchinson has been appointed to succeed Mary. Gareth, a member of the BMS General Committee, has been minister of Mumbles Baptist Church since 1975. He will be working alongside the Rev Carey Garnon.

Photo Caption
Mary Powell
BMS Representative in Wales

GALE FORCE 1987 FURTHERING THE KINGDOM

TWO years ago the churches of the West Midlands Area met together at the Staffordshire Show Ground, Stafford, to share fellowship. They will be meeting again on Saturday June 20. Chat shows, seminars, workshops and fringe events will be accompanied by displays and competitions.

The day will begin with worship and the climax will be a communion service when it is hoped that the Rev Tom Rogers, the Baptist Union Secretary for Evangelism, will speak.

The theme for the day will be 'Furthering the Kingdom' and this will be reflected in the market stall displays prepared by the churches. These will include aspects of BMS work and a display of photographs of all serving missionaries from the Midlands.

Families will be arriving by coach from places as far apart as Nuneaton and the Forest of Dean.

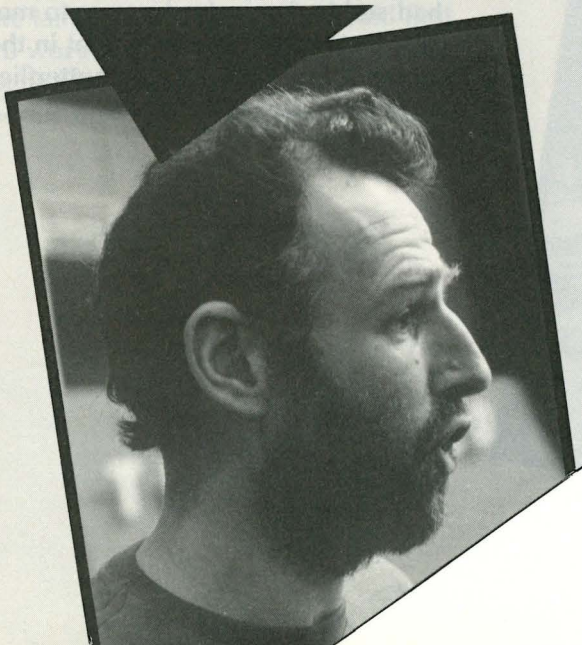
Children will be specially welcomed as they will have their own sports and activities including riding on a model railway.

For the more seriously minded the seminar topics are World Mission, Inner City Partnership, Rural Ministry, Evangelism, and Youth Work. Derek Moon will be present with his electronic organ and his daughter, Hiliary, will accompany him on the piano.

An attendance of 5,000 is expected and, although we hope it will be fine, a wet weather programme will include the showing of BMS films and audio-visual presentations. Amongst them will be 'Adventures in Unity' the new film telling the story of the first 15 years of the Church of North India.

The incoming President of the Baptist Union of Great Britain and Ireland, the Rev Margaret Jarman, who has exercised two of her pastorates in the area, will be joining in Gale Force.

Photo caption: **The Rev David Taylor, minister of Rising Brook Baptist Church, Stafford, is chairman of the Gale Force Committee.**



BMS
SUMMER HOLIDAYS

Write in to David Martin for further details:
Baptist Missionary Society
93 Gloucester Place
LONDON W1H 4AA

PENZANCE **25 July-8 August**	**EASTBOURNE B** **15-29 August**	**PITLOCHRY** **1-8 August**
EASTBOURNE A **1-15 August**		**PHAB** **Llandudno** **18-25 July**

PACKED OUT!

IN Scotland they're keen on learning about mission judging by those wanting to go to the Pitlochry BMS conference last November. Such was the interest that it was fully booked four months in advance. Some managed to find bed and breakfast accommodation in other guest houses and came into the Atholl Baptist Centre for meals and the sessions.

Betty Gill was the missionary guest. Her first hand experience of serving for 30 years as a medical missionary in Angola and later in Zaire was a rich contribution to the conference.

Practical sessions were led by Dr David Cormack and Miss M Coleman. Dr Cormack tackled the theme 'Tasks and Targets' helping the conference members to focus on fixing goals, discovering how to measure achievements and how to maintain the missionary programme in the local church.

Miss Coleman, who served for many years as missionary secretary in a London Church, had many valuable lessons to share from her own experience.

Other sessions held were workshops, discussion sessions and prayer gatherings. BMS Scottish Representative, Ron Armstrong, led the morning worship in Pitlochry Baptist Church where the conference members made up more than half of the congregation. His sermon dealt with combating missionary apathy in the local church, beginning with ourselves.

A similar conference was held two years ago and was similarly oversubscribed pointing to the possible need for an annual missionary conference.

A particularly exciting feature this time was the presence of a group of young people in the teens to twenties range making up about one quarter of those attending. They made a valuable contribution to the programme and are perhaps a pointer to a new missionary interest being shown by the young people in our Scottish churches.

MISSIONTALK
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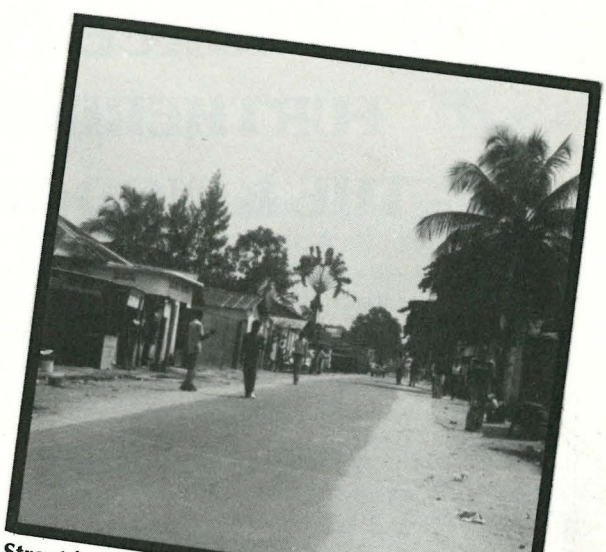
MISSIONTALK

OF SNOW AND FAITH IN ZAIRE



Street in Kinshasa

THREE MEMORIES OF ZAIRE

Joyce Green

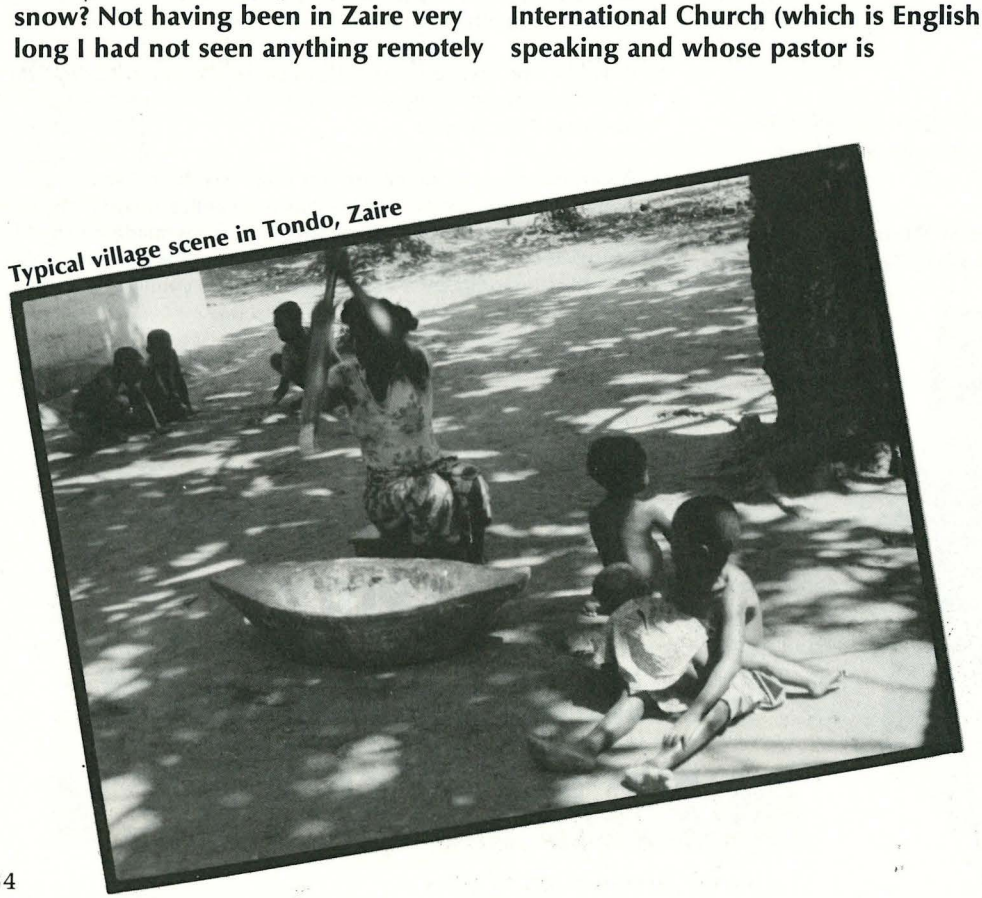
Watching the snow falling recently in large fluffy flakes I was reminded of Zaire. Zaire? There's no snow there! All the same it provided me with three memories.

One afternoon in Yakusu I went for a walk and met a student on the riverside path. We stopped and exchanged greetings. The young man was full of questions. Where was I from? Had I children? What was my country like? Was it hot like Zaire? How cold did it get? And then we got on to snow. How do you describe snow? Not having been in Zaire very long I had not seen anything remotely resembling snow in its whiteness, its blanketing effect or its coldness. With limited French and even less Lingala I did my best. But I wondered whether, if this young man ever came to England my description would have prepared him for the real thing. Since then I have heard that a Zairian studying in Switzerland described it as being like foam.

My second memory was of some months later, I was travelling from Kimpese to Kinshasa along the main road from the port of Matadi. The International Church (which is English speaking and whose pastor is alternately American or British, usually appointed for three years) organizes an annual weekend retreat around Easter, one for women just before and for men just after. They very generously invite all missionary personnel as guests. We were travelling to this retreat.

As we travelled, the four-hour journey became one of the most extraordinary experiences I have had, for at intervals we seemed to run into snowflakes drifting and whirling around yet there was not a cloud in the sky. It was not snow at all but clouds of white butterflies.

It must have been the time for all that species of butterfly to burst into flight — millions and millions of them — and even when we got to Kinshasa they were there. It was just as if snowflakes had suddenly received power to move at will. At the retreat, as we sat in the garden of our hostess, the butterflies drifted overhead settling on and



Typical village scene in Tondo, Zaire

around us. It was as if the blessings we were receiving as we listened to our speakers had taken tangible form and were descending gently like miniature doves upon us all.

My third memory of Zaire was of Kimpese market, a busy weekly affair where most people set out their wares on the ground though some people set stalls where cloth can be better displayed. The nearby Bangu Hills are very fertile so this is a good place for buying fresh vegetables as well as the usual dried fish, salt, sugar, mincattis (like small doughnuts, cooked on the spot) and household items. Here I was reminded of the shining whiteness of snow. In this lower river region manioc after it has been soaked (to remove the prussic acid) and dried, it is pounded and sifted. The resulting dazzlingly white flour was on sale heaped up in huge enamel or plastic bowls (it would make a good detergent advert), making the nearby mounds of salt and sugar look dirty grey or yellowish. I wish I had seen these two sights before I met my questioner.

This brought home to me how enormously difficult is the task of the translator seeking in an unfamiliar language for a seemingly non-existent word for a thing not known in the culture or background and more difficult still for an abstract concept. John Paton the great missionary of the South Seas translating the gospels into the language of the people could find no word for 'faith'. One day someone came into his cabin and threw himself bodily into a chair. It gave John Paton a new concept of faith; to lay ones whole weight upon Christ. This is truly what all new converts have to learn to do; to trust themselves completely to this new way of life accepting that Jesus is the bridge from death to life, a bridge that will take their whole weight.

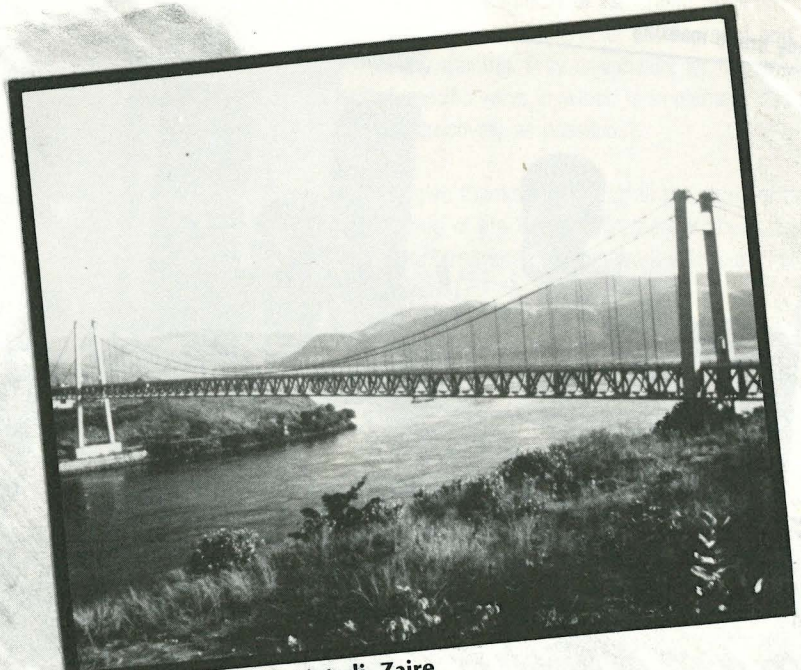
In Zaire there is a great variety of bridges, from the beautiful new suspension bridge built by the Japanese at Matadi which carries traffic continuously across the River Zaire from the new port at Boma and replaces the old ferry-boats, to girder bridges on the main road and the simple ones made of logs laid across the streams in the forest areas. These log bridges often get flooded or washed away or rot and give way so one needs to approach with caution. (It was by one such bridge some distance from Pimu that I witnessed the baptism of 70 plus candidates; it was a real public spectacle.)

For this reason, besides a machete to hack away fallen trees, a rope and a spade to dig out an over-turned vehicle, all drivers make sure they have a plank or two with them in case a bridge needs repairing. Foot bridges are just as varied. I experienced several myself. Some were just a smooth dead tree trunk laid from bank to bank, some were two tree trunks or even just thick creepers with pieces of wood fixed between the planks were rotten. The bridge on which I felt safest was a tree that was still living sloping across a stream which laid a long way below. It has the resilience of life, no dead branches, no brittle planks to snap under foot; it was a living way. It wasn't particularly easy to negotiate but there were plenty of hand-holds around me and it was firm to my feet; it took my whole weight without swaying or sagging, I knew it would not let me down.

For me, the words of Jesus in John 14:6 (Moffat) 'I am the real and living way; no-one comes to the father except by means of me' have taken on a new meaning: 'I am the living bridge to the Father; trust Me with your full weight; don't be afraid.'

Even my 'safe' bridge in Zaire will eventually die, decay and become unsafe, but Jesus is 'the same yesterday today and forever' (Heb. 13:8).

God is using the BMS wherever our missionaries are working to enable people to 'lay their full weight on Christ'.



Suspension bridge, Matadi, Zaire

CARIBBEAN CHALLENGE

This project will be finishing in April and we hope that contributions towards it will be sent as soon as possible

TO be able to share in the training of lay people in Trinidad and of ministers in Jamaica – at an ecumenical college that draws students from many parts of the Caribbean – is a joy and privilege.

Stephen Jennings is one of the students at the United Theological College of the West Indies. His father is a minister who was trained at Calabar College, the Baptist College which preceded the UTCWI. When he was 15 Stephen accepted the call to full-time pastoral ministry. After leaving school he read for a BA degree before entering UTCWI.

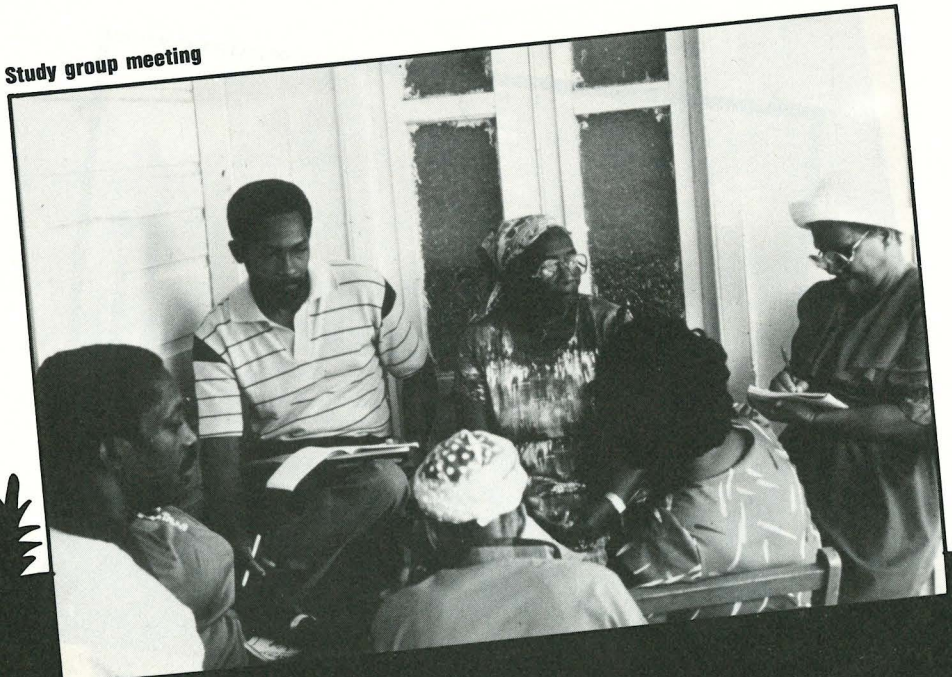
Stephen describes life as a Baptist student at the United College as 'interesting, challenging and exciting'.

INTERESTING

'It is interesting because of the various and varying kinds of persons one encounters.

'Each person is at college primarily because he or she is conscious of a call of God to serve His people in a particular manner. Hearing the different descriptions of this calling and the consequent effects on their lives is a constant source of interest and challenge to me. It also makes one recognize that one's own call to ministry is but part of a grand and great enterprise – the high and upward calling of God in Jesus Christ.

'I'm thankful for being Baptist. It provides a latitude which allows one not to be exclusive without having to worry about facing official censorship.



Study group meeting

CHALLENGING

'Life is such that one has to participate in order for it to become meaningful. It is around this issue of participation that life becomes challenging in a community of the nature of the UTCWI.

Baptismal Service in local River

'Being a Caribbean person learning in the Caribbean context . . . is the challenge to make Caribbean theology viable to the region and the wider world.

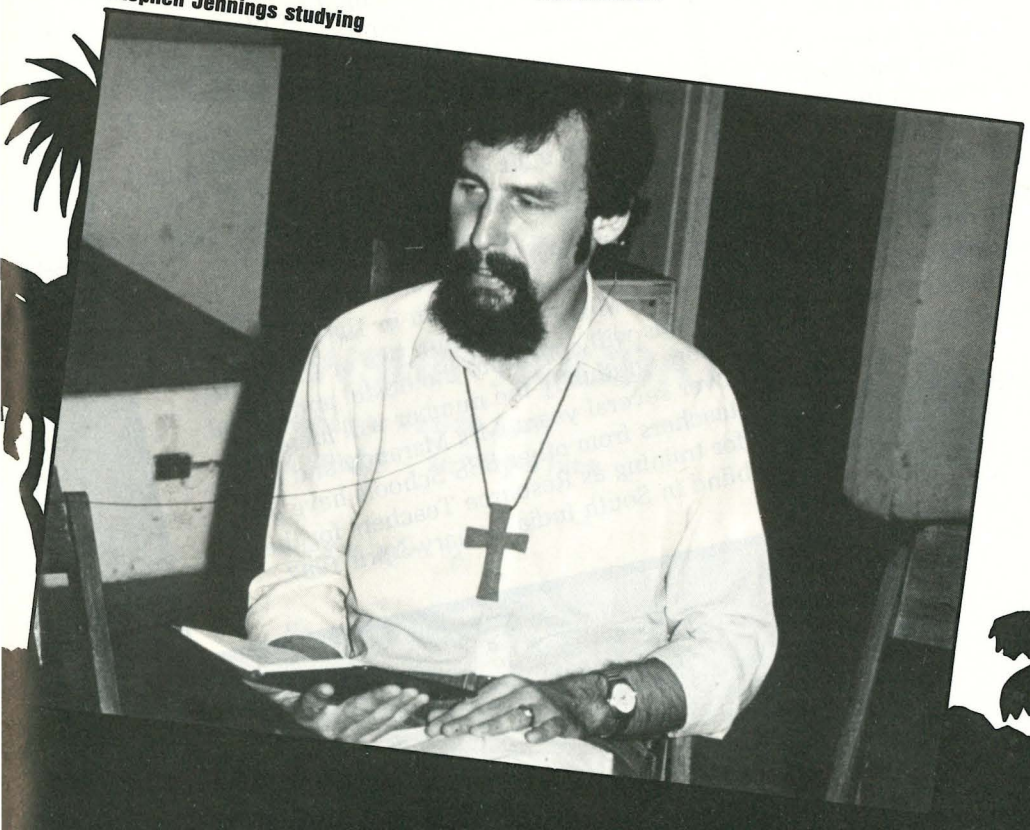
EXCITING

'It is exciting . . . because of the prospect of exploring new horizons and of achieving new possibilities, . . . because of the dual process of ministerial training and formation. Such excitement, grounded in the faithfulness of God, fills one with hope in an age of despair. It is still possible for men and women to become new creations of righteousness . . . as a result of the preaching of the Gospel. It is equally possible in a Caribbean Society . . . for the Kingdom of God to contrive to emerge in its midst as a logical outcome of the proclamation of that Good News of God in Jesus Christ.'

A VISION FOR LEADERSHIP

During their summer vacation last year the Bonser family, who work in Trinidad, were able to visit Jamaica.

Stephen Jennings studying



'All of us were able to spend time at the Jamaica Baptist Union's Ministers and Families Retreat. It was a wonderful experience. It has to be admitted that there is a very different character about the JBU from that of the Baptist Union of Trinidad and Tobago in terms of its depth and maturity. Many believe this has resulted from the commitment to theological education from earliest times, first through Calabar College and now through involvement in the United Theological College of the West Indies.

'After almost two years in Trinidad it is my growing conviction that our real need is for a new depth of integrity in leadership. I have the beginnings of a vision for the Baptist Union Institute of Leadership Development. A basis for this already exists in the lay training that has been done in various forms since 1974, and more recently in my own work. Please pray for the creation and establishing of a centre such as this for the development of leadership of all kinds, both in terms of character development and ability training. Pray specifically for the revelation of specific ways in which to implement this as constructively as possible..'

We give thanks to God for all the signs of the coming of the Kingdom in the Caribbean. Let us continue to share in this work with our gifts and prayers.

PRAYER DIARY

EVANGELISM IN PARANÁ
February 8-14:

Although the church in Paraná is well established, with 130 churches, 'There remaineth much land to be possessed'. There are ten couples, and a nurse and a teacher — all Brazilian missionaries — who are supported by the Paraná Baptist Convention and the National Missions Board, working in the State. The couples are engaged in full-time evangelism. We are asked especially to pray for the nurse — Imir Neusa Terra — and the teacher — Angela Oliveira — who train workers to evangelize deaf and dumb people.

MEDICAL WORK IN AFRICA
February 22-28

All the CBFZ hospitals have been named General Reference Hospitals, responsible for the setting up of health zones of 100,000 people. This includes the organizing of Health Centres and the provision of Primary Health Care for all by the year 2000 — if possible by 1990 — within the constraints of little finances, drug shortages and communication difficulties. Dr Likwela leaves Yakusu after seven years, latterly as the first Zairian Medical Director. Pray for Drs Chris and Mairie Burnett preparing to go to Yakusu following the completion of their Tropical Medicine exams in Antwerp in February 1987, that the necessary visas will be obtained.

CHURCH WORK IN BRAZIL AND THE CARIBBEAN
February 15-21

There are three couples studying Portuguese at the Campinas language school — Vincent and Sadie MacDougall, Chris and Marion Collict, Mike and Jean Gardiner — remember them especially as they adapt and adjust to life in a new country and culture. Pray that they may quickly gain fluency in the language and learn to communicate. Later this year Keith and Jacqueline Riglin will be going to Jamaica to teach in the UTCWI — they will be spending some time at St Andrew's Hall. We remember them during these months of preparation.

EDUCATION IN BANGLADESH
March 1-7

The Baptist Sangha School for Blind Girls', Bangladesh, celebrated its 10th anniversary at the beginning of 1987. Mrs Monju Samaddar is in charge of the school, the adult blind carpet workshop and the Braille printing unit. It is a boarding school with 70 girls, so there are hostel staff as well as the teaching staff and the printing unit employees.

A new project of integrated education for the blind is planned to begin in 1987 at the Baptist Mission Dinajpur, two or three blind pupils will come into the hostel and school there, gradually the number will increase over several years. Mrs Marandy and three teachers from other BBS Schools have gone for training as Resource Teachers for the blind in South India January-April 1987.

MISSIONARY MOVEMENTS

Arrivals

Rev D Rumbol on 20 November from Angola.
Rev M and Mrs Bonser on 29 November from San Fernando, Trinidad

Departures

Mr and Mrs R Smith on 6 November to Bolobo, Zaire
Rev D Rumbol on 8 November for Secretarial Visit to Angola
Rev N B and Mrs McVicar on 10 November to Dhaka, Bangladesh
Miss J. Pullin on 10 November to Dhaka, Bangladesh
Rev A T MacNeill on 14 November for Secretarial Visit to Brazil

Births

On 13 November, at Perth, to **Mr and Mrs C Price,** a daughter, Rebekah Elizabeth.
On 20 November, at Birmingham, to Mr and Mrs G McBain, a son, Frazer.

Deaths

On 28 November, **Mrs Nesta Soddy,** BA (India and Bangladesh, 1934-74).

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies, and gifts sent anonymously (to November 27 1986).

Legacies

	£
Mrs Alice Mabel Bennett	500.00
Miss A L Boyce	1,203.85
Mrs E C Bryden	715.00
Mrs Gladys Maud Bucknell	50.00
Miss G L M Edwards	250.00
Mrs D B Gebie	1,000.00
Miss Edna Mary Gray	100.00
Mrs Annie Medforth	2,561.46
R M Morrison	100.00
Kathleen France Puraglove	500.00
Mr William Henry James Stephens	50.00
Miss C M Storer	500.00
Mrs Gertrude V A Vance	100.00
Winifred Margaret Wale	17,623.55

General Work

Cymro: £30.00; Anon: £30.00; Anon: £26.00; FAE Aberdeen: £10; Anon Durham: £15.00; Anon: £30.00; Anon: £100.00.

BAPTIST HOLIDAY FELLOWSHIP

WESTHOLME, MINEHEAD

(April-September 1987)

Our own seafront hotel – 31 comfortable rooms, some en suite facilities – excellent food and happy fellowship – games room – own car park.

Ideal for both individual and church family holidays.

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(April-October 1987)

On seafront, near shops and beautiful Blenheim Gardens, really spacious, well equipped, Colour TV, own car park.

FELLOWSHIP HOLIDAY – SPRING 1987

MALTA – 21-28 April
CYPRUS – 26 May-9 June

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Baptist Holiday Fellowship Ltd (MH)
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NOTICE BOARD

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FRENCH BAPTIST LANGUAGE SCHOOL
MASSY
BRUSH UP YOUR FRENCH

Summer School
July 27 – August 14
(2 weeks also available)
for details and application forms
write to: The Director
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PLAN TO ATTEND THE

11th BAPTIST YOUTH WORLD CONFERENCE

27th-31st JULY

1988

GLASGOW SCOTLAND

For further information write to:
The Baptist Union
14 Aytoun Road
Glasgow G41 5RT

or

4 Southampton Row
London WC1B 4AB

TOP GEAR FOR ZAIRE and CARIBBEAN CHALLENGE

The current BMS Young People's and Women's projects end next month. Please send your contributions into Mission House as soon as possible.

NEEDED FOR MISSIONARY SERVICE OVERSEAS

Primary teachers for Bangladesh and Kinshasa, Zaire – to teach children of missionaries and multi-cultural expatriates.

Ministerial couples to work in evangelism and church planting in France and Brazil.

Administrators, development workers, health workers, and teachers for Nepal.

BMS SUMMER HOLIDAYS

Write in to David Martin for further details

PENZANCE
25 July – 8 August

EASTBOURNE A
1 – 15 August

EASTBOURNE B
15 – 29 August

PITLOCHRY
1 – 8 August

PHAB
Llandudno
18 – 25 July

Further information about any of these notices can be obtained from:
Baptist Missionary Society,
93 Gloucester Place,
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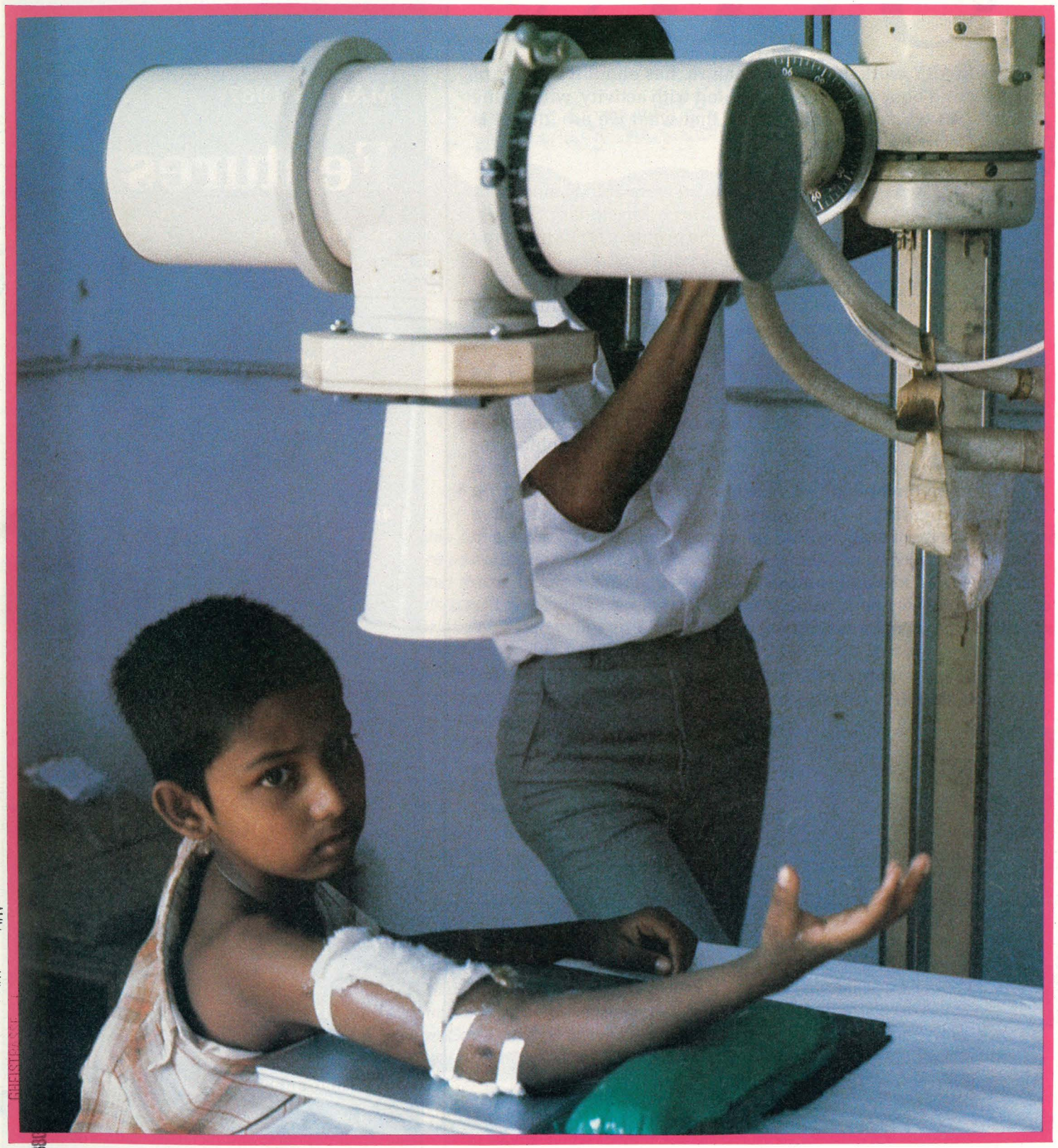
MISSIONARY MARCH 1987 20p

HERALD



BAPTIST THEOLOGICAL SEMINARY

LOVING CARE AT CHANDRAGHONA

Editorial Comment

MISSIONARY work, by its very nature, has about it a sense of urgency and busy-ness. It is associated with activity, with 'doing things'. Yet we need to make sure that what we are 'doing' is being effective.

Last month, some of us at Mission House were able to meet with the new General Secretary of the Church Missionary Society, Bishop Harry Moore. He underlined the problem for us by giving an illustration of a desert wadi where what could be life-giving water just flowed uselessly into the sand and disappeared. Then a barrier was erected and the waters were channelled into ways which irrigated the desert to make it green and productive.

A lot of our church and missionary activity is like that, he suggested. We can expend a lot of energy travelling, meeting in committee, talking – just being busy, but a lot of that energy is being wasted like the water in the desert. This is a problem for the BMS as it is for the local churches. We need to meet, to pray, to talk, to involve people in mission, but also need to be aware that just appearing to 'do things' is not the same as being effective in mission. Are we at the BMS using our committee structures in the best way? Are we channelling the energies of committee members and Mission House staff in the right directions? These are questions we need to keep asking so that we can take up the God-given opportunities being presented to us today.

You will have noticed the advertising we have begun in the denominational press and in this magazine for personnel. As God is opening new doors for our work the greatest need we have is for people, not only for France and Thailand, our two new fields, but also for a variety of jobs in areas where we are already at work. We thank God that already people are responding and asking, 'Is this something God is asking from me?'

MISSIONARY HERALD
THE MAGAZINE OF
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Rev R G S Harvey

Overseas Secretary
Rev A T MacNeill

Editor
Rev D E Pountain

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Miss J A Maple

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MISSIONARY HERALD
THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

MARCH 1987

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59 **MISSIONARY MOVEMENTS etc**

We share in the work of the Church in:

Angola	India	Thailand
Bangladesh	Jamaica	Trinidad
Brazil	Nepal	Zaire
France	Sri Lanka	

LAHU

REACHING TRIBAL PEOPLE IN NORTHERN THAILAND

Australian Baptist missionaries, Graham and Carolyn Edgar, are working with one of the tribal groups.

THE Lahu are one of the many minority tribal groups in Thailand. They have come mainly from Burma as unofficial refugees over the past 30 years. Traditionally they are animists, although many of those who have come across the border are Christian, having been brought under the influence of Christianity in Burma where the American Baptists had a strong work for many years.

In Thailand they settle in villages high on the mountain-sides, where they grow their staple crop of rice, as well as cash crops of corn, chilli and vegetables. As most of the paddy fields are occupied by Thais, the best land is therefore not available to them and they do the best they can with the resources they have.

The government is discouraging them from practising their traditional slash and burn agricultural methods, and is reclaiming much of the land used by tribal people for reafforestation programmes. Australian Baptist World Aid has an agricultural programme aimed to help the Lahu people with some of these problems and they are being encouraged to plant crops such as tea, coffee, soya beans and fruit trees, which will give them a continuing income in the years ahead.

At present there are about 45,000 Lahu people living in Thailand. About 10,000 are 'Christians' with over 3,000 baptized. Because of the strong work undertaken in the past by the American Baptists, most of these Christians are incorporated into the Thailand Lahu Baptist Convention.

TEACHING

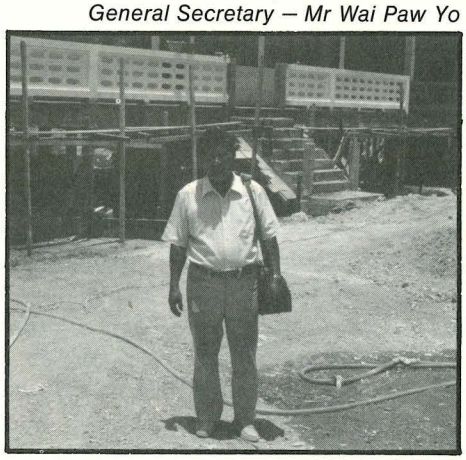
In the Lahu tribal community it is the custom for whole villages to turn 'Christian' at the same time under the leadership of the head man. We therefore use the term 'Christian' in the sense that these people are not animists or Buddhists. Each Christian village has a pastor and meets together on Sundays for teaching and fellowship. We have been greatly surprised and encouraged by the hunger there is for Christian teaching and we have been involved in this work since our arrival in 1978.

The Lahu people are divided into a number of sub-groups that can be recognized by a difference in dress, language dialect and religious background.

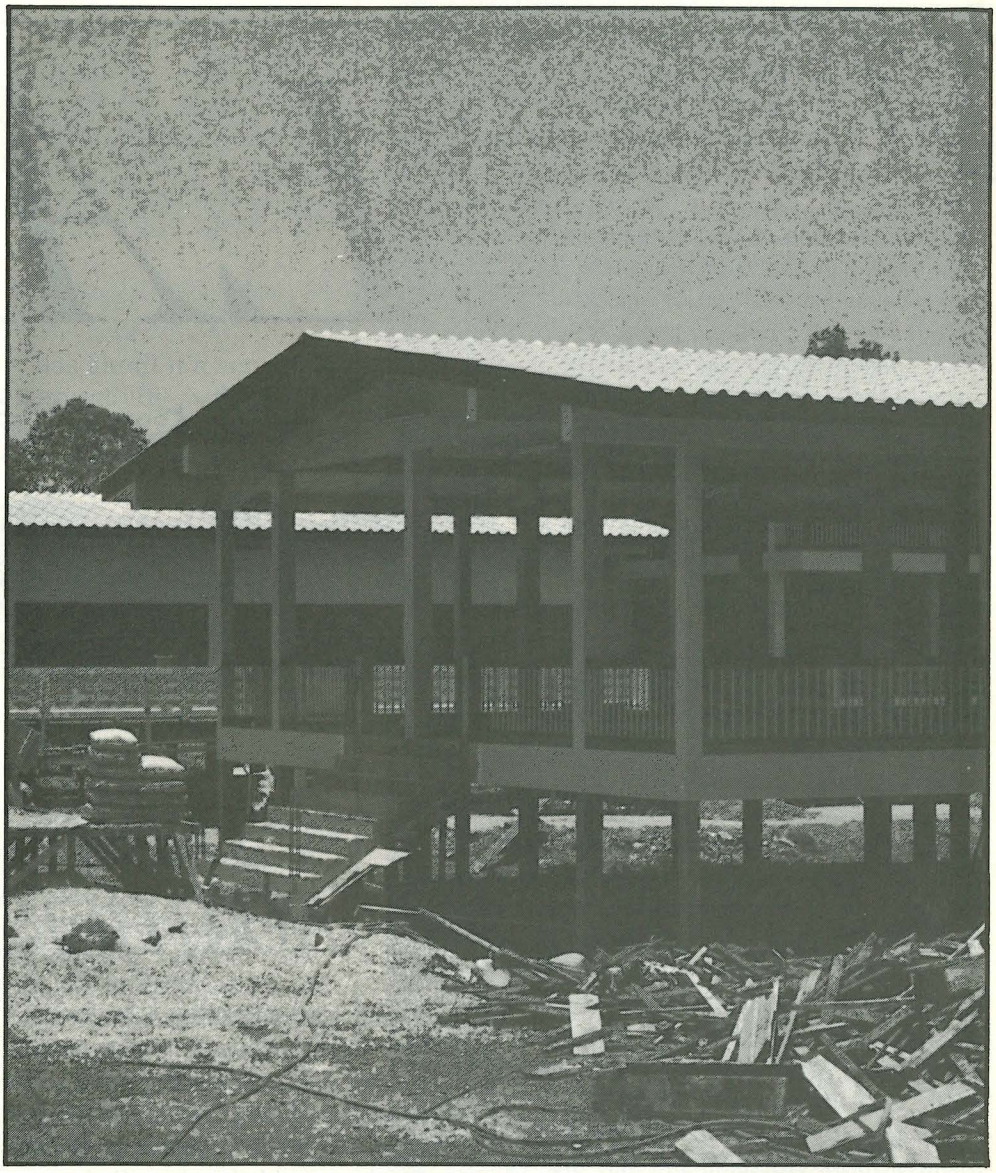
UNKNOWN GOD

In the past the Red Lahu have been very responsive to Christianity. They are not true animists for they worship an unknown God who they believe will one day reveal himself to them. They have a legend that in the past God gave his laws to the Red Lahu people who wrote them down on rice cakes. During a time of famine they needed to eat these cakes with the result that now they have God's laws within them, although they don't remember what they are.

Thailand LAHU Baptist Convention General Secretary — Mr Wai Paw Yo



LAHU



The LAHU Christian Training Centre outside of Chiang Mai

In Thailand at the present time there is only one Christian Lahu Sheleh village, and they have a constant problem with opium addiction. Many of the Sheleh begin to smoke opium as children, usually during an illness, and there are many addicts in their villages. Then there is the added problem of mothers giving birth to babies who are already addicted and who continue to inhale the smoke while sleeping in their mother's blankets.

In 1981, while engaged in a Bible teaching ministry among Lahu Christians in Thailand, we took a team of keen Christian Lahu to the remote Mae Hong Son area in the far north-west of the country. At that time evangelist Ca La was living in a non-Christian Red Lahu village and witnessing to them, but there were no Christian villages in the province. We visited many Red Lahu and Lahu Sheleh villages where the people had never heard of Jesus Christ. However, after hearing a little of the Christian message, many of them asked for an evangelist to live among them and teach them about Christ.

At some time in the future a white man will come with a pure book in which God's laws will be written and they will be able to find their way back to him.

ANIMISM

The Lahu Sheleh, on the other hand, live in constant fear of spirits and make sacrifices of chickens and pigs in order to placate them. They long to be free from this bondage to spirits, but are held by fear.

WITNESSING

We returned home to Chiang Mai very moved by the need of these people. The Lahu Christians who had travelled with us shared their concern with others, and the Lahu Women's group almost immediately began to support evangelist Jaw Sha, who moved into a non-Christian village in Mae Hong Son Province and began to witness to them.

On our return from furlough in 1983, we were asked by the Lahu church to help them with their evangelistic programme, as well as being involved in teaching Lahu Christians and training pastors.

We found that the Lord had been preparing his people for this work and Ca Nu, an ordained Pastor, Ai Yaweh, Ai Bo and Ba Ba have now joined Ca La and Jaw Sha as evangelists in Mae Hong Son Province. Ba Ba is a Lahu Sheleh man who is very keen to witness to his faith. Just a young man, he has been helping and learning from Ai Bo for the past two years and has now moved out

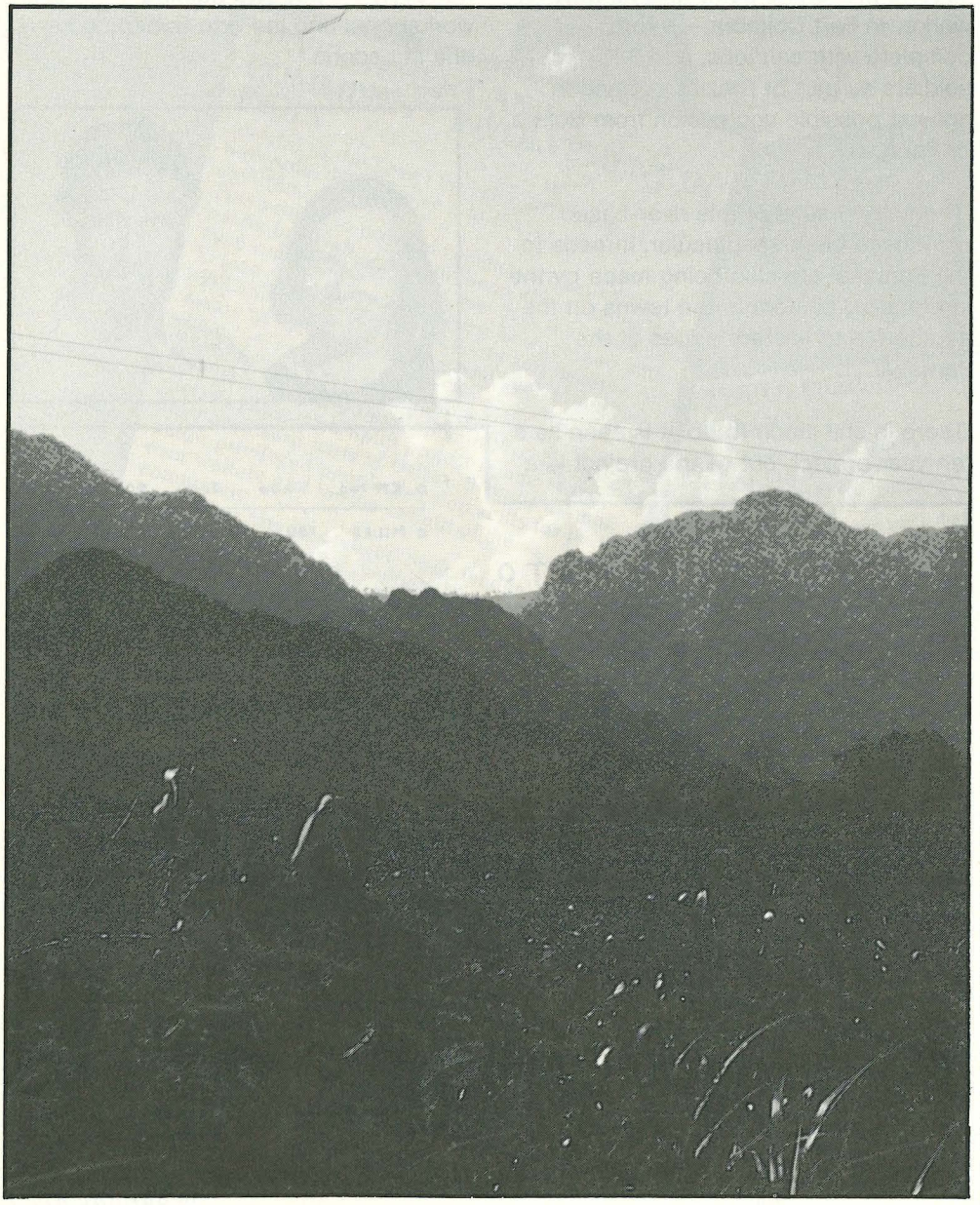
on his own into a Lahu Sheleh village where he is very well accepted.

INCREASED INTEREST

The two evangelists living in Red Lahu villages, Ca La and Ca Nu, now have Christians in their villages who meet together regularly for fellowship and teaching. Because of opposition from the headman, Ca La's group has had to move out of the village and they have built their houses nearby. Graham visits them regularly in Mae Hong Son in order to teach and encourage them and at other times the evangelists come in to Chiang Mai for teaching and training sessions.

Although the Lahu Sheleh are showing increasing interest in the Gospel message there are none that have been prepared to follow Christ so far.

Apart from these evangelists in the Mae Hong Son Province many Christian Lahu have a desire to witness to their non-Christian neighbours and visit neighbouring villages to preach and teach as they are able.



North Thailand landscape

EYE TRIPS

IN November, Adrian and Sylvia Hopkins, together with a nurse from Pimu, travelled to Ntondo on the shore of beautiful Lake Tumba in Zaire's South Equator district.

They did not, however, have time to relax on the beach or swim in its waters. During their eight day stay they saw 170 patients and performed 50 eye operations.

There is no resident doctor at Ntondo so Adrian's visit was something of an event. For some days before his arrival people began to arrive from many of the villages around the Lake in the hope of recovering some sight.

About 100 people were housed and fed during the week when the operations took place and Adrian worked long hours in order to help at least one eye in each operable patient.

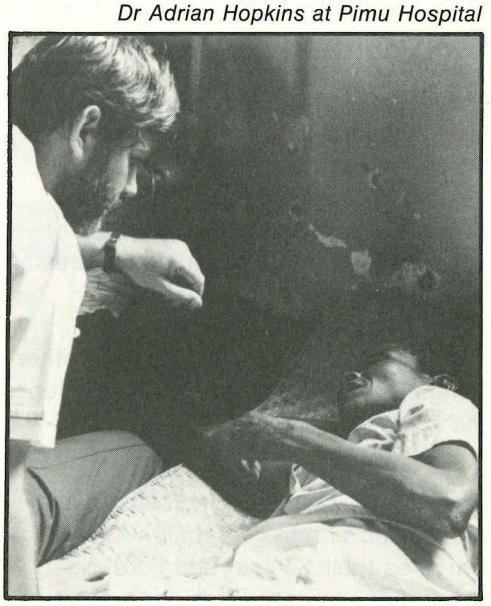
'Needless to say this caused considerable chaos at the usually quiet hospital,' reports Steve Ayres from Ntondo.

'I had to wire up a temporary lighting system for the wards and especially the operating theatre.

'Normally Ntondo has no electricity, so the sound of the small generator and the sight of real lights added to the excitement of the week's events.'

Adrian Hopkins is hoping that he will be able to undertake monthly 'eye trips' to different situations in the future. These will be shorter visits using Missionary Aviation Fellowship planes now that Pimu air-strip is functioning.

Dr Adrian Hopkins at Pimu Hospital



TRANS-PANTANAL PROJECT

NOW working in Mato Grosso do Sul, Frank Gouthwaite has been made Assistant Director of the Social Assistance Department of the state Baptist Convention.

One of his responsibilities is the Trans-Pantanal Project.

'The western border of the state,' Frank reports, 'is the River Paraguay. This is Pantanal's main artery, or rather its varicose vein, its main branches being the River São Lourenço along the north border of the state, and the River Taquari, which crosses the northern part of Mato Grosso do Sul.

'In many places the rivers follow dual courses and the whole area is usually under several feet of water at this time of the year (December). This year is the once-every-eleven-years exception – something to do with sun spots!

'The population is widely scattered. People live in isolated cattle ranches. Houses are usually at the side of a more or less manageable waterway, so the main thrust of the project is to reach these people by boats based on the River Paraguay.

'Pastor Jose Valamatos has been travelling by boat from his base in Corumba and has visited, in the last year, all the riverside homes from Arnolar to Fort Coimbra, a distance of 375 miles, as well as building two boats.

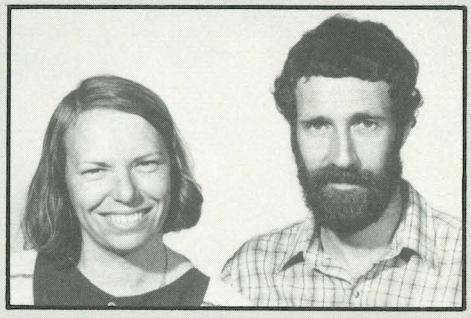
'On these visits he has given used clothing, mattresses, blankets and other things to needy families and also given medical help.

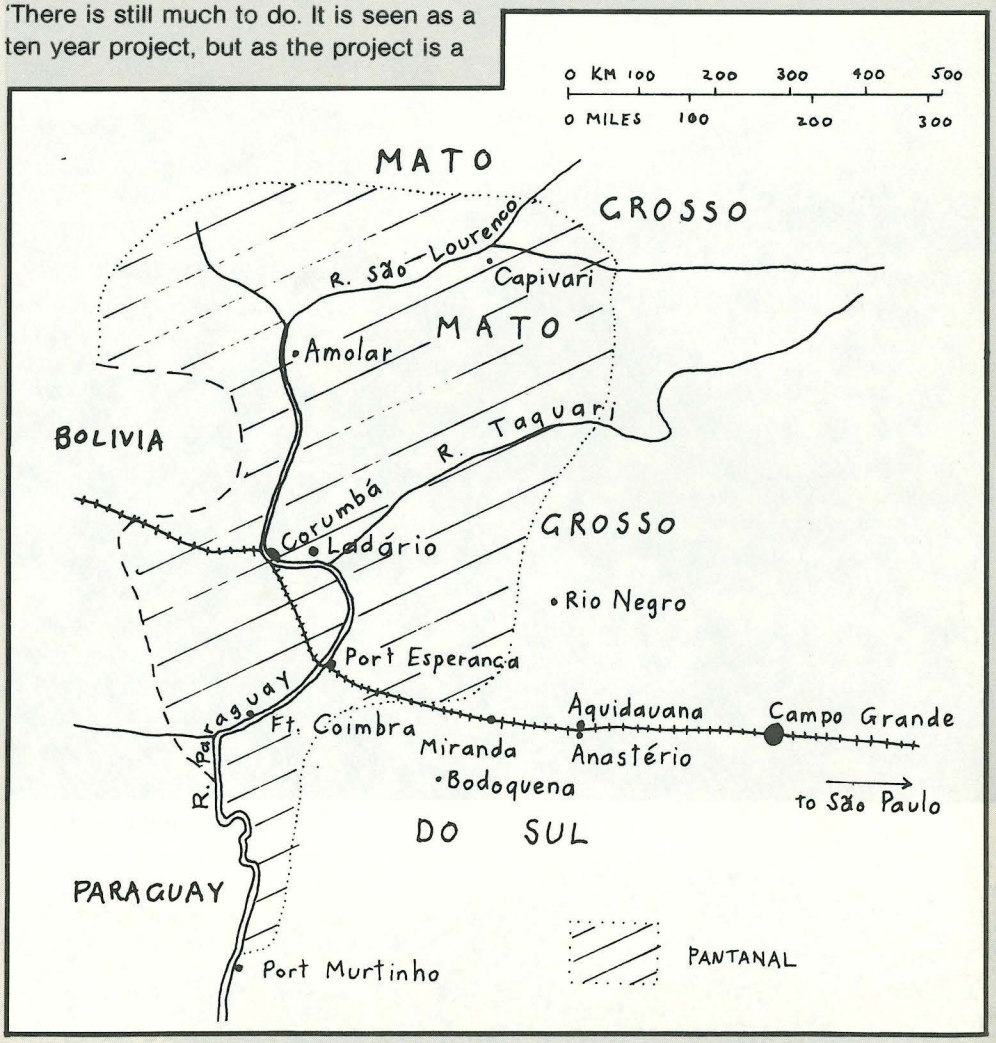
'Over 150 people have indicated some sort of decision to give their lives to Christ as their Saviour and Lord. As a result a congregation has been established in Porto Esperança (Port of Hope) with a full time evangelist, Antonio. It is hoped soon to open a second preaching point with its own worker in Fort Coimbra – a fort complete with cannons, and 300 soldiers as part of Brazil's protection against possible aggression from Bolivia or Paraguay.

'The early results of this river-based work have been spectacular. Inroads to the Pantanal are also being made by the land-based pastors in the towns on the southern and eastern edges of the Pantanal.

'There is still much to do. It is seen as a ten year project, but as the project is a year ahead of its schedule it has hardly required any interference – you don't mess with a motor that runs. Plans, however, include two training workshops, one in Porto Experança and one in Ladario.'

Frank and Peggy Gouthwaite





PRAYER DIARY

AFRICA

After many years, the BMS will soon have missionaries in Angola. Colin Pavitt, a builder, has completed language study in Portugal and is due to leave for Angola. Colin is recovering from an operation in hospital and is doing well. Pray for reconstruction and redevelopment work in Angola – a country torn apart by the tragedy of war. Pray particularly for the Petroangola Centre, a trades training centre in Luanda, the capital of Angola.

Pray for Africa;
for the hunger and poverty caused by natural disasters, ignorance, and by the working of the world's economy;
for those uprooted from their home countries or tribal areas and are living as 'strangers in a strange land';
for those areas afflicted by civil conflict and rebellion, where people are living in insecurity and fear;
for the government leaders of the new African nations, that they may be wise and just in all their dealings.

BMS PRAYER PARTNERS THEME
29 March-4 April
BMS PRAYER GUIDE
Day 14

EDUCATION IN BANGLADESH

The Baptist Sangha School for Blind Girls', in Mirpur, Bangladesh, celebrated its 10th anniversary at the beginning of 1987.
Mrs Monju Samaddar is in charge of the school, the adult blind carpet workshop and the Braille printing unit.
It is a boarding school with 70 girls, so there are hostel staff as well as the teaching staff and the printing unit employees.
A new project of integrated education for the blind is planned to begin in 1987 at the Baptist Mission in Dinajpur, two or three blind pupils will come into the hostel and school there, gradually the number will increase over several years.
Mrs Marandy and three teachers from other BBS Schools have gone for training as Resource Teachers for the blind in South India January-April 1987.
Mr Hemendra Marandy is Headmaster of the Dinajpur Primary School.
Remember, too, the Primary School in Jessore, the Barisal and Faridpur Boys' and Girls' High Schools with Mr Shishir Halder and Miss Lila Halder, the respective Head Teachers.
The Christian Primary Education Centre (CPEC) is the school for missionaries' children in Dhaka.
Nan Passmore teaches at the school as required.

BMS PRAYER PARTNERS THEME 1-7 March
BMS PRAYER GUIDE Day 10

DEVELOPMENT AND COMMUNITY INVOLVEMENT IN INDIA

As well as the hostel for school children at Balliguda, there is also a home for tribal children.
This project to provide vocational training for needy boys who have not been able to benefit from regular schooling so that they may be able to lead more meaningful lives, be equipped with skill and ability to be self-reliant and become aware of the need of others and seek to help them.
There are 45 boys in this project.
The Rampur Rural Development Project, also in the Kui Hills, is an uplift project in one of the most backward parts of Orissa. It seeks to help under privileged people develop skills for their own welfare and for the benefit of the community.
Remember Mrs Bhagybabti Naik, leader of Women's Work in the Phulbani District.
Carole Whitmee is Superintendent of the Naba Jyoti Girls' Hostel in Balangir.
She also runs the local Girls' Brigade. Carole asks prayer for a renewal in the church and for a desire by the people to read and obey the Word of God, that all might be blessed from an outpouring of the Holy Spirit.

BMS PRAYER PARTNERS THEME – 8-14 March
BMS PRAYER GUIDE Day 11

THEOLOGICAL EDUCATION IN BRAZIL

In the south of Brazil there are theological institutions at Curitiba, Cuiaba, Campo Grande and Porto Alegre.
All have Brazilian Principals and staff members. BMS traders have helped in all of them. The institutions throughout Brazil have more than 3,000 students who are receiving training after responding to God's call to be workers in His Kingdom.
The training of pastors and leaders is one of the great needs of the Brazilian Church today.
Keith and Barbara Hodges are situated at Cuiaba.
Keith teaches at the theological seminary. Roy and Margaret Deller live in Porto Alegre, where Roy teaches at the Seminary and where both are involved in pastoral and evangelistic work.
Neander Winter is the Principal of the Seminary. The students in training often make great sacrifices in order to study.
Roy writes about those undertaking night study.
'The age range is considerable from single students in their early twenties to married students with grown up children.
'The courses are held in the evenings five days a week, with four hours of lectures each evening.
'Some of the students travel at least half an hour back to their homes after classes. They rarely arrive home before midnight and are up for work early next morning. The amount of dedication necessary is incredible and there is considerable sacrifice on the part of the family.'

BMS PRAYER PARTNERS THEME 15-22 March
BMS PRAYER GUIDE Day 12

THE HOME BASE

There are numbers of people engaged in different facets of the work at the home base, including the Area Representatives in the different parts of the country. Their work is vital as they make contact with auxiliaries, ministers, missionary secretaries and visit local churches, helping to foster and develop ongoing interest and commitment to world mission.
Pray that the churches may have a deepening vision of their role as a part of the worldwide church.
Carey Garnon and Gareth Hutchinson are Area Representatives for Wales.
They relate to the over 800 Baptist churches dealing both in Welsh and English.
Carey Garnon is still recovering from a bad car accident two years ago and, more recently, is convalescing from a hip replacement operation.
Ron Armstrong serves the Scottish Baptist Churches as Area Representative.
Remember Roy Turvey Area Representative for the North; Peter Briggs for the Midlands, Peter Amies for the South West; Leslie Gregory for the South East; Jim Clarke for the East and Derek Mucklow for London and also the Area Representative Co-ordinator.

BMS PRAYER PARTNERS THEME 22-28 March
BMS PRAYER GUIDE Day 13

A TASTE OF...

'How many of you have been abroad and wondered what it would be like if you fell sick or needed surgery?' asks Frank Mardell. 'It's bad enough if the car breaks down but. . . .'

IN 1977 I worked for several months in the Accounts Department of Chandraghona Hospital and thoroughly enjoyed the experience. I remember our BMS surgeon coming up to my office to ask for prayer for patients who were in a critical condition. We always liked to pray at these times, yet for me it was often somewhat theoretical. Then on a visit for a Council meeting I asked Bob Hart for a consultation and suddenly it became clear that I needed an operation to remove a cyst. This time it was for real.

Arriving off the train with Rose Mary we were given lunch by Walter and Judy Nazrek, who are leprosy workers with the Christoffel Blinden Mission. They live in our former BMS headquarters house in Chittagong and co-ordinate the leprosy clinic work in the port city. Then we waited until Dr Ken Hatano, the Japanese leprosy specialist, finished his clinic work for the day before travelling, in the clinic vehicle, the 35 miles to Chandraghona where our Leprosy and General Hospitals lie on the banks of the Karnaphuli river.

Postman

My first task next morning was to deliver mail from Dhaka to Sister Jean Pullin, there on medical orientation training for her future work. She was just about to leave in a landrover for Marammnagar, with the Under Fives Clinic team, led by Shefali Khyang.

Later in the morning, Bob examined me again and then sent me off to the laboratory for blood and urine tests. There Stephen Mitra, the laboratory technician, said, 'OK sir, come back in half an hour. I'll have the tests ready by then.'

Bob sent me off over the river to see the tribal market, probably to take my mind off the impending surgery. And it did! What an experience! Tribal women, some smoking pipes, were selling baskets of various fruits. Alongside them Bengali Moslem and Hindu traders set up their stalls. There were patent medicine and some really odd things like the pots of 'live fish', rather like eels, which wriggle all the time. They fetch a high price, because people believe the red blood that comes out of them has power healing properties.

On the way back to the Harts' home I looked in on the Physiotherapy Unit. Ong Twy Khyang, whom everyone calls Chek, was there with a patient having neck traction. After a TB condition, he had developed severe pain in his arm. It was so severe that he was quite unable to sleep at night.

Then Alison MacDonald, of the Leprosy Mission, came in. She is at present doubling as physiotherapist for both the Leprosy Centre and the General Hospital. We were all highly amused by the patient's snoring which was extremely loud. Alison explained that as soon as he is put on traction the pain is much relieved and he immediately falls into a deep sleep. He comes every working day and so has a wonderful sleep each time he comes.

Trivial Pursuits

After supper we had another healthy diversion – 'Trivial Pursuits'! We did quite well except for the 'entertainments' section. As missionaries we are away from the UK so much that we can't keep up with such things.

The apointed hour for surgery was 9 a.m. the next day, after Bob's ward round, and first on the list of 25 operations for that day. It was to be by local

anaesthetic, but with an intravenous injection of a concoction of Pethidine and Largactil to calm me down.

The student nurses, Obhoi and Monica, had some difficulty finding a suitable vein so Chinkra Marmathe, the Theatre Charge Nurse, took over and in seconds I was pleasantly dreamy. Bob then gave the local and explained what he was doing right through the operation rather as some dentists try to do.

Frank and Rose Mary Mardell

Surgery prayers

Before beginning the team prayed for God's blessing and help and I gave a fervent 'Amen' at the end. At various crucial stages the nurses gripped my hands, showing their caring and concern and in about 40 minutes it was all over. The stitches were in and there was very little bleeding.

During the operation Bob was assisted by Junior Staff Nurse Charles Baroi. Nepal Biswas, the theatre technician, helped to transfer me to a trolley and Joyanta Chakma provided the drugs needed, from his stock in the dispensary, to assist recovery. At that point the relief was wonderful and I, too, promptly fell asleep.

By 4.30 p.m., with Rose Mary's help, I was ready to take a shaky walk down to the hospital entrance where David Kerrigan had prepared a car to take us up to the house. Just one more job in his exceptionally busy timetable. The old Toyota saloon wasn't beautiful, but it made it up the one in five slope to the house and I just had to totter a few yards into bed.

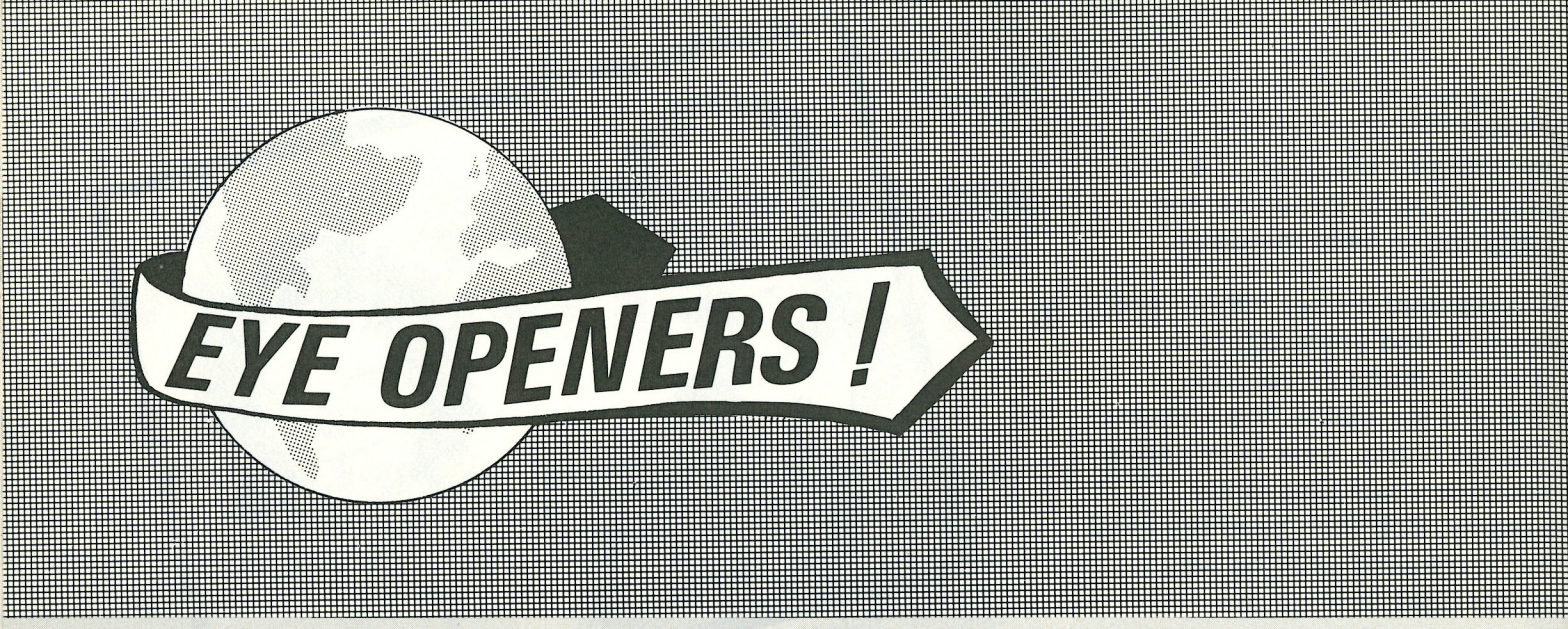
Loving Care

'A taste of our own medicine?' 'Own' doesn't just mean BMS. It means medical care from the team which under God has developed from the original work of BMS doctor, Gotffried Teichmann, back in 1907. There is still an old carved table in the home of Bob and Mary Hart with the initials G.O.T. painted underneath.

Today, Dr Swehlamong Chowdhury, the Medical Superintendent of both hospitals since 1966, can be justly proud of their work and the Christian influence they exert, not just in the hospitals, but through the mobile clinics and the recommendation of the hundreds of patients, some of whom come from long distances.

The primary reason for the hospitals being where they are is to serve the hill tribes, some of whom are incredibly poor. Yet they receive just the same loving, caring treatment which I received in the name of Christ.

YOUR OWN ...MEDICINE



THIRD WORLD THEOLOGIANS MEET

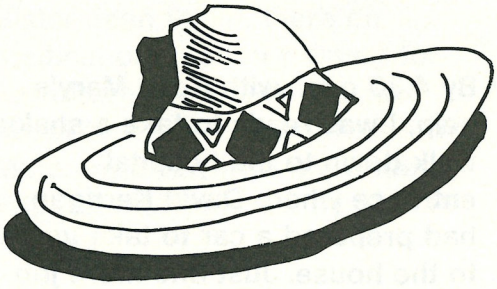
AN assembly of 70 Third World theologians, held in Mexico City in December, agreed that Latin Americans must devote more serious attention to the 'liberating theologies' of Asia and Africa.

The Ecumenical Association of Third World Theologians brought together 70 of its 111 Protestant and Catholic members from Asia, Africa and Latin America for the eighth time since the association was founded in 1876.

Participants included Brazilian Leonardo Boff, Peruvian Gustavo Gutierrez, and the Rev Alan Boesak, the South African Dutch Reformed pastor who has been a leader in the struggle against apartheid.

The association sent a statement to the South African government condemning the apartheid system and drafted another in solidarity with the Sandinista government of Nicaragua. Members followed the lead of Nicaraguan lay theologian, Jose Arguello, in condemning the US backed contra attacks on Nicaragua and called for 'greater commitment on the part of Christians for peace, justice and the defence of life'.

Speaking at a public seminar on 'Theology and Economic Crisis' Arguello said attacks on Nicaragua are 'the greatest challenge Christians and Nicaraguan citizens face. . . . Today in Latin America, our faith demands that Christians reject aggression against the Nicaraguan people'.



Arguello told the audience that the US backed contra war compounds Nicaragua's economic problems.

'If we are going to talk about how Nicaragua's economic crisis challenges theology, we must first talk about how US aggression challenges both theology and the church,' he said.

The church in Nicaragua is suffering persecution, but not from the Sadinistas, Arguello argued.

'There is a persecuted church in Nicaragua. . . . This church exists throughout our border region, in towns where delegates of the word are shedding their blood and giving their lives and bodies for their people's cause. I believe that those of us who attempt to do theology are not worthy to undo the sandal of one of these delegates of the word, who daily risk their lives in their commitment to bear witness to the Gospel in the midst of their people.'

In the Mexican media, the Latin Americans at the conference received by far the greatest publicity, whether it was Gustavo Gutierrez speaking at a public seminar on the nuances of poverty and the prophetic role of the poor or Leonardo Boff opting for a new model of church, the result was standing ovations and newspaper headlines the following day.

In their work sessions the theologians renewed their commitment to expand the horizons of liberation theology by encouraging greater participation by Asians, Africans, women and members of ethnic minorities. Jose Oscar Beozzo, a Brazilian parish priest and church historian, said the basic commitment of the theologians 'is to the vast majority of Third World people who are being denied a full life because of hunger, imperialist aggression, the foreign debt and continuing conflicts'. He urged increased dialogue among Latin American, Asian and African theologians — both Christians and non-Christians — in order to develop a more global concept of liberation theology.

The fact that Latin America does not have a monopoly on 'liberating theology' was made clear by the Asian and African theologians. According to Jesuit Theologian Samuel Rayan of India, 'the theology of the land, a theology of life and liberation . . . is not altogether new and is not confined to Latin America alone'.

'To the enslaved, God dares not come except through the struggle for

What's happening in the Church around the World

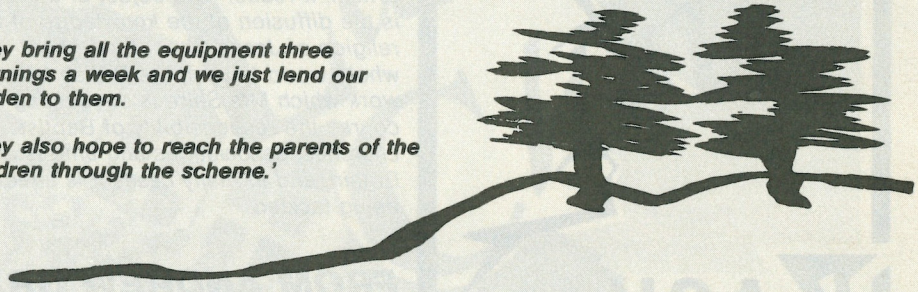
TREE SCHOOLS

A NEW project has just been started in Sri Lanka by the Save the Children Fund. It is 'Tree Schools' for pavement children.

Peter and Margaret Goodall report that the pilot project has been set up in the grounds of Cinnamon Gardens Baptist Church in Colombo.

'They bring all the equipment three mornings a week and we just lend our garden to them.

'They also hope to reach the parents of the children through the scheme.'



liberation,' Rayan said. 'To landless people in Asia and Africa, God cannot be revealed except through the promise of restored land.'

Mvenke of the Cameroons stressed African liberation theology's concern with the issue of cultural identity and colonial domination. 'The central question for us in Africa is whether or not the "good news" we have received is truly "good news" for us.'

'Liberation theology, in other words a liberating reading of the Gospel, should return us to our own identity. . . . The system of colonization, the system of slavery was based precisely upon the denial of our identity,' Mvenke said.

Perhaps most striking is the wealth of insight women theologians are bringing to liberation theology as it reaches beyond Latin America.

The 25 women theologians attending the assembly agreed that 'the situation of oppression of women in the world is a sinful situation'. Injustices committed against women happen as much inside the church as in society at large.

Latinamerica Press

CHRISTIAN WITNESS IN THAILAND

WITH only 1 in 100 people in Thailand professing to be Christian, the unity of the body of Christ is the key issue in the church.

'The problem of divisions and conflicts among Christians is a disgrace to the name of Jesus Christ,' says Boonratna Boayen, General Secretary of the Church of Christ in Thailand. 'It causes others to disrespect the name of Christ.'

'There are some Christian groups who are not willing to show respect to other groups. They insult others saying that they teach falsely, that they don't have the Holy Spirit, that they have no life. They use various methods to draw members of other churches to become their members. The end result is a split in the church.'

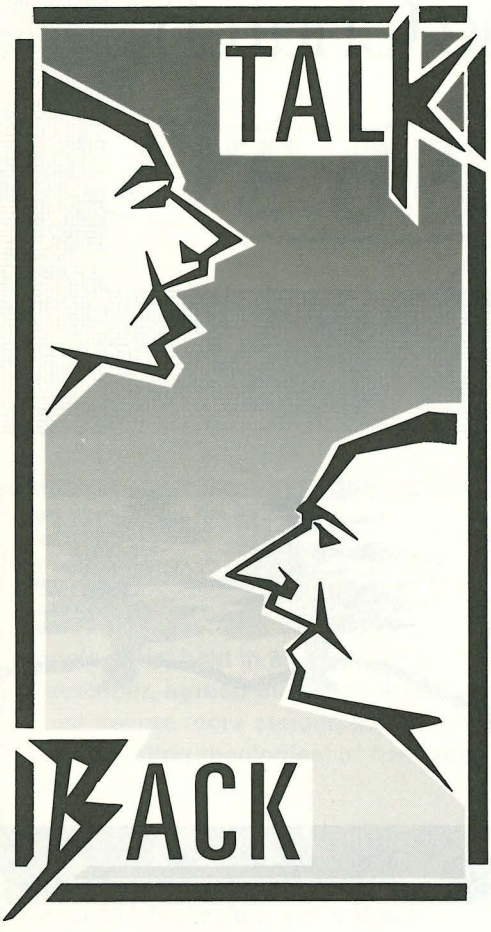
The church faces a number of problems in Thailand, and an apparent lack of unity among the over 50 Christian denominations feeds the accusations levelled at it.

'One problem is a growing opposition to the Christian religion,' continued Mr Boayen addressing the CCT Executive Council, 'There are a number of reasons. For example, there is dissatisfaction with some things that Christians are doing. Those outside the church don't know that there are many different groups, and so, if one Christian group does something they don't like, they blame all the Christians.'

'Thailand has given her people religious freedom. Religious freedom should promote unity among all the religious groups. It should enable us to have respect and give honour to each other, to study and to know each other, so that the society in which we live can have peace and co-operation among the various members of that society.'

'The unity of the church is one principle that the churches must hold on to as an important principle because the Church of Jesus Christ is united with churches in other places both within its own country, in the region and in the world.'

'This does not mean that we must all be in one church, which is impossible. To have unity means that we need to be able to work together, understand each other, and encourage one another in our mission. This can be accomplished by having a common purpose of developing the spiritual life of the people and developing the physical life in a suitable way.'



FROM A M FLINT

IN the December *Herald* there was an article by David Boydell on BMS activities in France.

It occurs to me that Baptist Churches in England could help and share fellowship with French Baptists by twinning with individual churches in France.

The Lutheran churches in West Germany have extensive twinning links with their counterparts in East Germany and give them much help.

The situation here is somewhat different, but we could assist the French and build up friendships on a church to church basis. France is near enough for visits to be arranged.

I have been involved in town twinning activities between England and Germany and have found this very worthwhile.

The Society's committees will no doubt take note of this interesting suggestion, but surely the very nearness of France might itself cause problems. What about all those other churches related to the BMS which are a continent or so away? Twinning is not such an attractive or practical idea for them, but they must not be forgotten.

FROM MRS GLADYS SHIRE

I think the *Herald* is a really lovely missionary magazine, so full of interesting articles and such clear print.

I am greatly interested in the new move of the BMS to return to France. Also I do hope that I may soon read an article about the BMS not only helping, but really involved with our homeless persons here in Britain as well, of course, as our brothers and sisters in Jesus Christ throughout the world.

Maybe the disappointed missionaries you wrote about the other month could find their calling here at home with our homeless.

Unfortunately the constitution of the BMS does not allow us to engage in work in Britain. It reads: 'The object of this Society is the diffusion of the knowledge of the religion of Jesus Christ throughout the whole world beyond the British Isles.' The work which Mrs Shire is suggesting is of course the responsibility of Baptist churches, associations and unions in Britain, and in many cases it is already being tackled.

FROM ANDREW GRAY

I have never been happy to see adverts in the *Herald* for holidays, which can, to certain destinations, be rather expensive. However I took exception to the advert for a holiday in Brazil in the December issue on two counts.

The obvious cost of such a holiday seems to me to be hardly what the *Herald* should be promoting. But what distressed me more was the actual position of the advert. To find such in the middle of a report by a member of the recent delegation who visited Bangladesh seems to me very bad taste and a lack of editorial forethought. To anyone who has visited the parts of the world in which the BMS operates it is obvious that we must take a hard critical look at what we in the West consider acceptable.

The holiday to which Mr Gray refers is one of a series organized by the BMS to enable Baptists from Britain, especially young people, to learn about the conditions in Third World countries and to see, at first hand, how British Baptist churches, through the BMS, are involved effectively in mission there. Readers of the Herald *will remember the excellent reports we printed from a previous visit to Brazil and since then from visits to Bangladesh and India. We are hoping next month to report on the latest 'trek to Nepal'.*

We believe that these visits, costly though they may be, are extremely valuable. Not only are the participants more aware of overseas needs, but they are communicating them to their local churches. Several are also considering full time Christian service either at home or abroad as a result of what they have experienced.

HOW TO WRITE MISSIONARY LETTERS by Alvera Mickelsen

published by Evangelical Literature Overseas, Wheaton, Illinois, USA.

HOW quickly the time comes round again to produce another missionary prayer letter! Some missionaries dash them off effortlessly, others wrestle for hours and send off the fourth or fifth draft in desperation – and with relief.

This little book of 44 pages, written by a professional journalist, can be read in half-an-hour, but it could be a Godsend to the average missionary.

The author gives sound, practical and encouraging advice. She deals both with the content and with the format of a good missionary prayer letter. She emphasizes the potential and deals with such themes as 'Catching Attention', 'Preparing Material', 'Planning Layout', and gives samples of 'do's and don'ts'.

This could be a useful gift for a missionary. Available from EMA Books, 186 Kennington Park Road, London SE11 4BT. It is priced at £2.25 (5p a page), but this includes both carriage from the USA and British post.

Ron Armstrong

THE Lisala Baptist Church Ladies Choir

FROM

KINSHASA, ZAIRE

They are visiting Britain during April and will be singing at the following venues:

WHERE AND WHEN?

April	6-9	The Baptist Assembly, Bradford
	10	Glasgow, Adelaide Place, 7.30 p.m.
	11	Edinburgh, Bristo Baptist Church, 7 p.m.
	12	Dundee Central Baptist Church – United Service, 6.30 p.m.
	14	Accrington, Cannon Street
	15	Normanton Baptist Church
	16	Huddersfield, New North Road
	17	Birmingham, Church of the Redeemer
	18	Nottingham, Mansfield Road
	19	Histon Baptist Church, 6.30 p.m. (United Service)
	20	Cambridge, Zion Baptist Church, 7.30 p.m.
	21	Kettering, Fuller Baptist Church
	23	Reading, Wycliffe Baptist Church
	24	South Wales – to be announced
	25	South Wales – to be announced
	26	Bristol, Broadmead
	27	Exeter, South Street
	28	Plymouth, Mutley
	29	Eastleigh Union Church
	30	Harrow, College Road
May	1	Bromley, Park Road

LOCAL •AMBULANCE• SERVICE

The sound of a wailing siren and screeching tyres is one that we in Britain associate with our rescue services. The sound of the familiar two-tone is one of the few times in our society when we bow to the need of someone else, and let the dashing van pass us on the road.

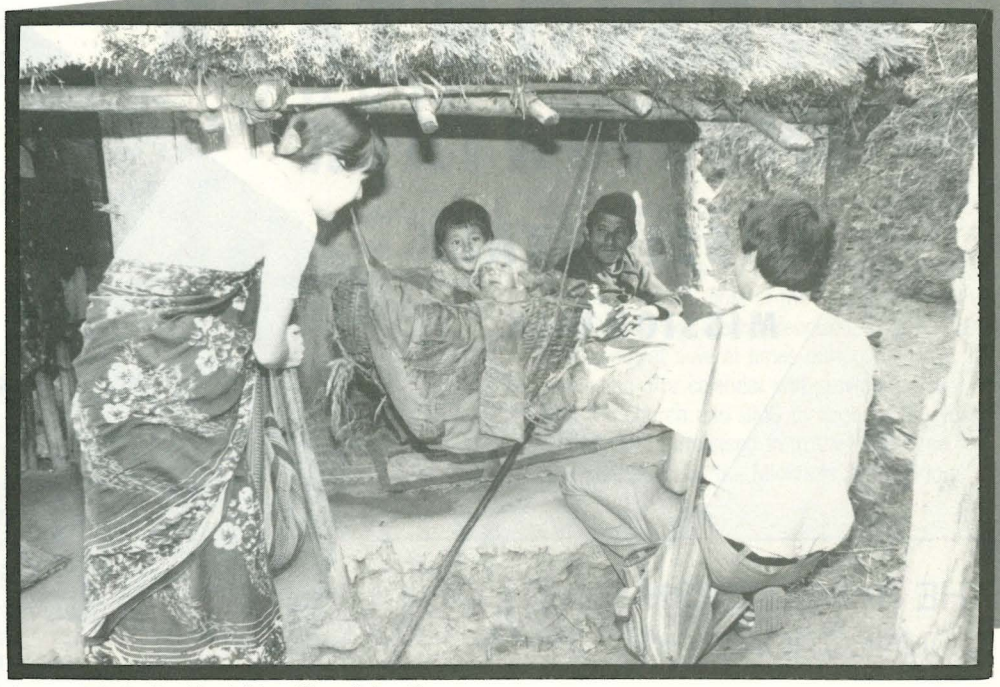
In most areas of the world, the siren is unheard. When illness strikes, the privilege of hospital care is only available after a huge effort of many days walk.

In Nepal, the lack of general health care means that the small hospitals that do exist are a precious commodity, and the only source of hope for many.

The difficulties of getting to hospital are compounded by the dearth of roads and hilly terrain. At Amp Pipal Hospital, where Ian and Sally Smith are based, patients arrive in all sorts of ways: pushed, pulled, dragged and carried. When the road gives way to a sandy track and the track becomes a steep mountain

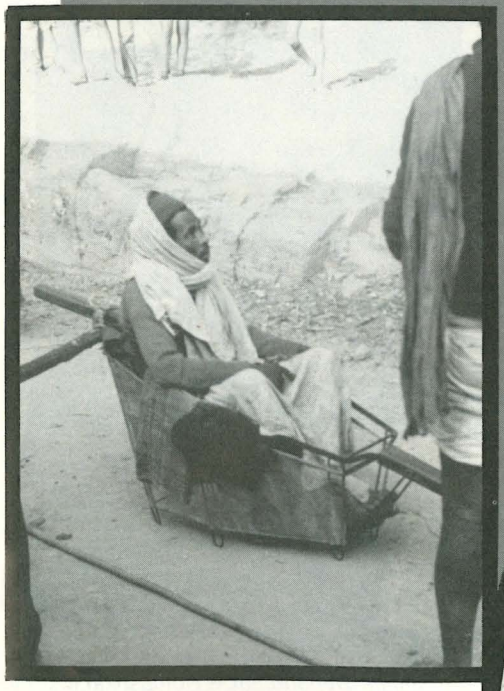
path, the only way of getting to hospital is on the strong back of a relative or slung from a pole carried by two friends.

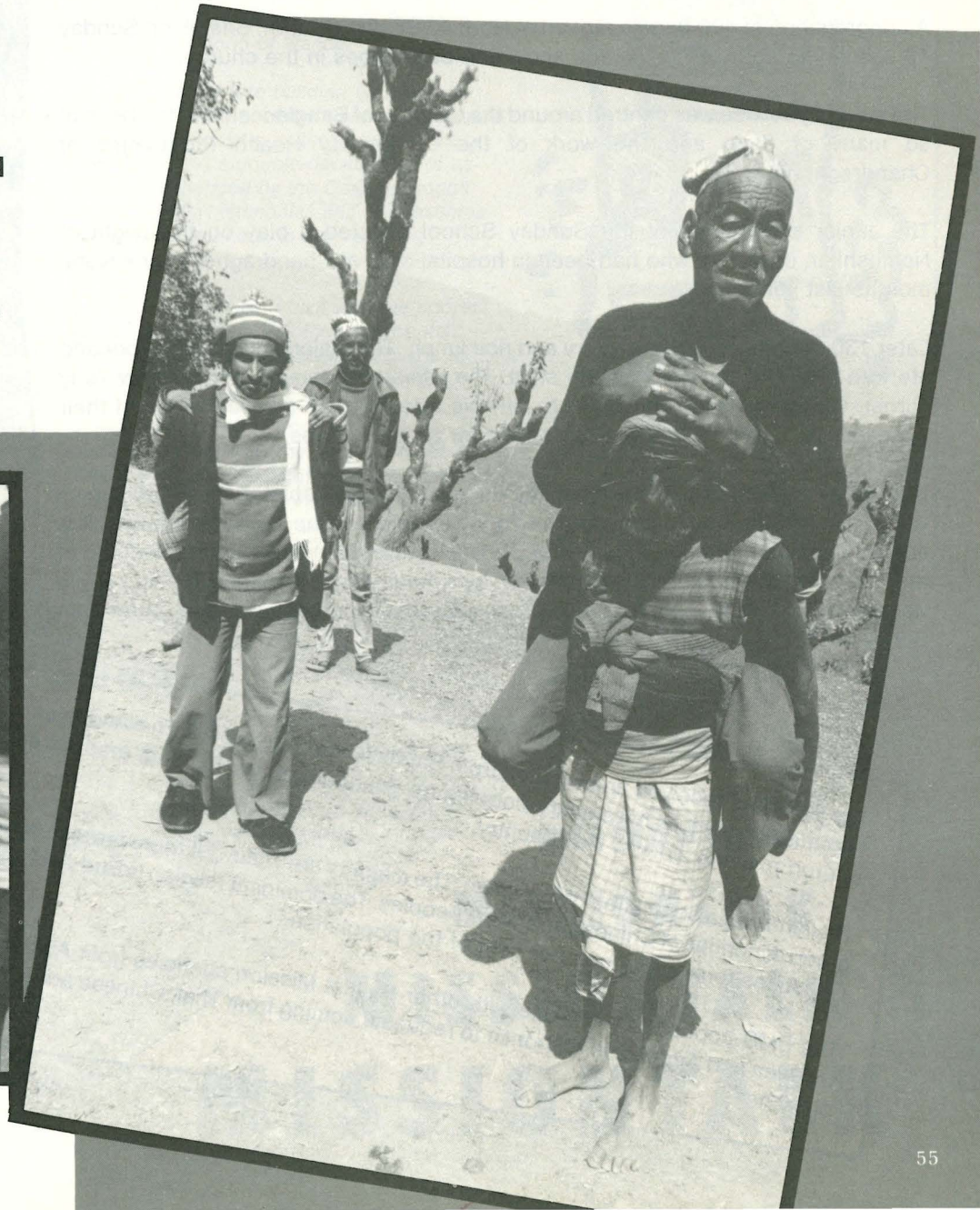
What these patients don't see are the problems behind the scenes. Maintaining good relationships among hospital colleagues, a continuous turnover of staff members, medicines unavailable or delayed in arriving, people dying of diseases that can be cured elsewhere, community health programmes that through contact with village folk identify a growing need – all these things cause frustration and tension.



Ian and Sally Smith visiting Nepali family

And still they come, people with broken bones, failing bodies and ailing spirits to a refuge of healing, of hope, to a place where they know they can find caring people who will take time to tend to their needs.





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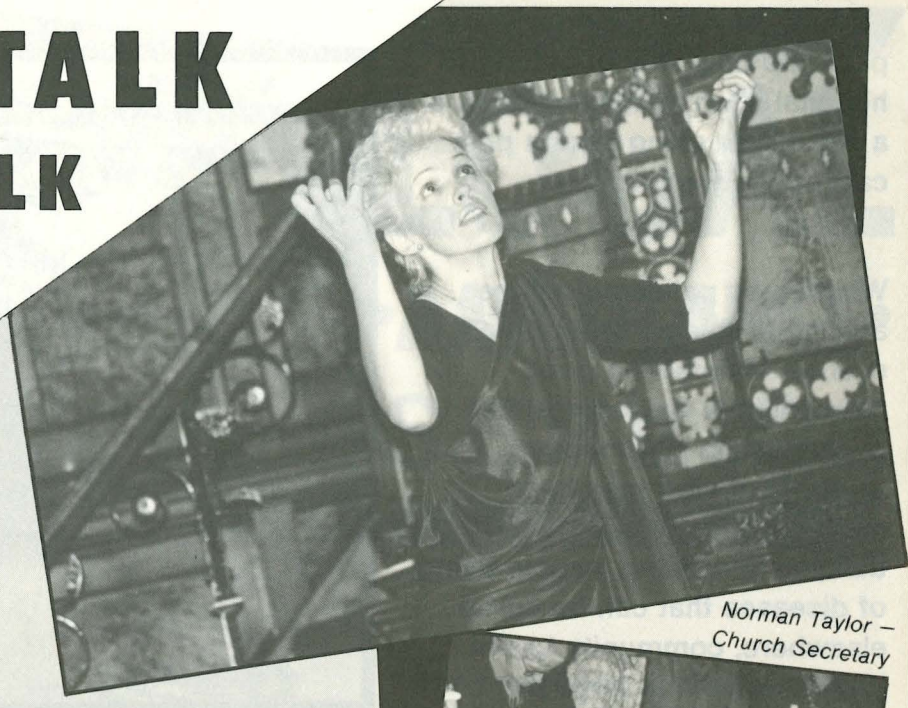


Jenny Shrimpton – Choreographer

THE BANGLADESH CONNECTION

THE Bangladesh connection was strengthened recently when BMS missionary, Sue Headlam, shared something of her work with her home church.

A congregation of 400 people arrived at Horfield Baptist Church, Bristol, on Sunday 18 January in spite of the ice and snow and burst pipes in the church.

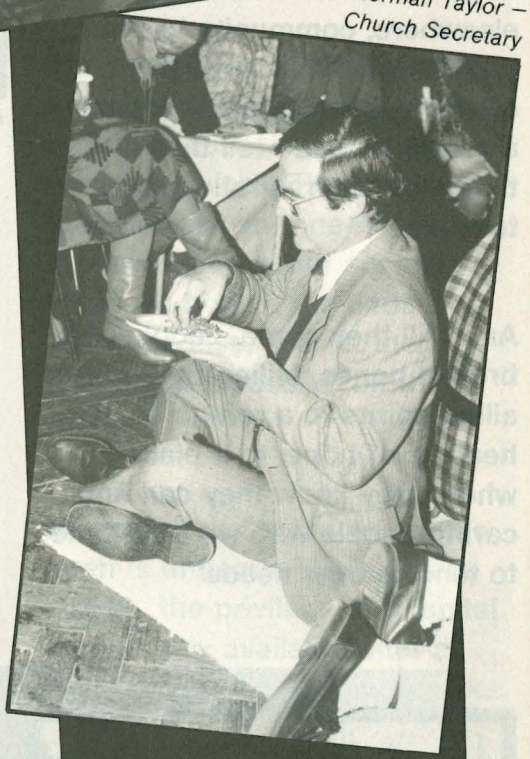
The morning service was centred around the children of Bangladesh and the need of so many of them and the work of the Community Health Programme at Chandraghona.

The Junior Department of the Sunday School enacted a play on the plight of Nomushkar, one child who had been in hospital care at Chandraghona for several months last year.

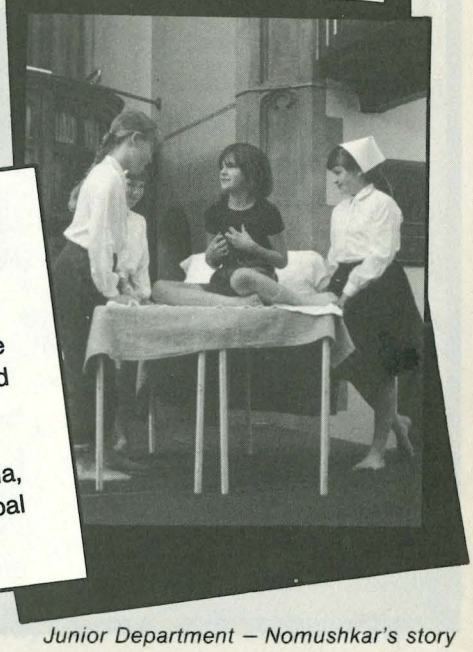
Later 130 people stayed for a curry and rice lunch. The majority sat on the floor and ate with their fingers, Bangladeshi style. The minister of the church, the Rev Tony Turner, who had visited Bangladesh with his wife in 1986, showed slides of their experiences. Competitions were also held for all age groups.

During the evening service the Horfield Dancers movingly depicted the social stigma which can be attached to leprosy. The Young People's group, 'Kyrie', sang, and Sue shared details of several Bangladeshi Christians' lives, the sacrifice needed and of their devotion to Christ. This was followed by a meditation with slides to help people visualize the needs and to focus their prayers for Christians and church in Bangladesh.

It was a really happy family day.



Norman Taylor – Church Secretary



Junior Department – Nomushkar's story

The BMS has received an invitation from Baptist Church groups in Thailand to send two missionaries or missionary couples for evangelistic, lay-training, medical and church planting work in that country.

Thailand has a population of 52 million. The majority are Thais but there are also large group minorities of Chinese and Tribal peoples. The dominant religion is Buddhist and Christians form about one per cent of the population.

The BMS hopes to co-operate with other Baptist Mission agencies from Australia, Sweden and America in response to requests coming from Thai, Chinese and Tribal churches.

NESTA BEATRICE SODDY

NESTA SODDY was a member at Park Street Baptist Church, Luton and was, with her husband, associated with Luton all her life. She was appointed to the BMS in 1934, following her fiance out to India, where she and Gordon were married in 1936.

She learnt Bengali first in Barisal, but continued to learn for the whole of her life overseas, for she had great literary and linguistic gifts.

She worked with Gordon, in the Boys' School at Bishnupur, in Dhaka, in Calcutta, in Chandraghona, in Barisal and finally, when Gordon became Field Secretary for East Pakistan, in Chittagong. When they returned home in 1974 she and Gordon were invited to become joint pastors of Markyate Baptist Church near Luton and it was while cycling back home from pastoral visiting that she was killed at the end of the year in which she and Gordon had celebrated their Golden Wedding.

Nesta had skill in languages and a love of literature. She had an orderly, systematic way of working efficiently, without fuss, and with a deeply caring spirit. She made her outstanding contribution to the work overseas through her skills. Her degree in French fitted her to learn a new language and she mastered Bengali as few missionaries have done. She used that skill to help other missionaries in reforming the language school, revising the system and the syllabus. Her love of literature and her realization of the lack of good Christian books in Bengali had led her to train a young Bengali for this and she gave a great deal of time to promoting the literature centre at Chandpur. She was a regular contributor to the Bengali magazine for Protestant churches in East Pakistan and much sought after as a speaker at church meetings and rallies.

During the war and the build up to the great Bengal famine of the 40's Gordon and Nesta maintained a relief work that was in addition to their work in a difficult school situation in Bishnupur. When they worked at Chandraghona she developed an interest in leprosy work and when they were posted to Chittagong she helped in the setting up of outpatient clinics for the victims of that disease.

Nesta had skills, efficiency and a caring spirit. They were all exercised in quiet, devoted, prayerful dependence on God and nourished by a very private and disciplined prayer life. We thank God for her and commend Gordon and their daughters Alison and Frances and their families to the comfort of their heavenly Father.

CALENDAR DISTRIBUTION

BMS Calendars were distributed to elderly members of Astwood Bank Baptist Church, Worcestershire, at the end of last year. Younger members visited most of the folk in their homes, several of whom are housebound. These visits are carried out at several times during the year. The innovation of a calendar will provide a visual link with the church and BMS throughout the year. Copies were purchased from the BMS Area Representative for the Midlands, Peter Briggs.

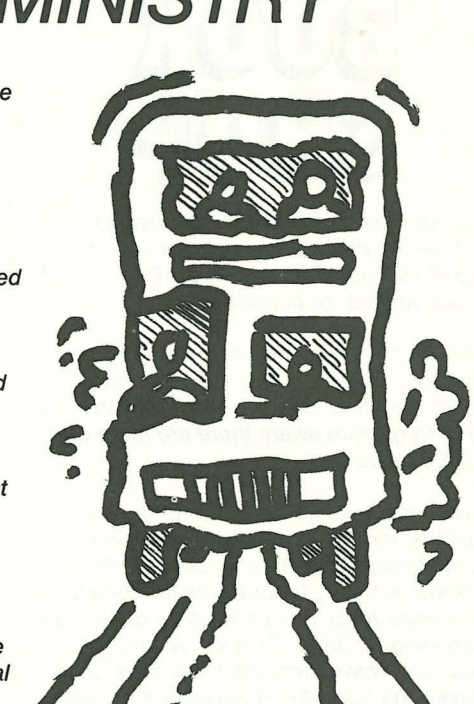
A BUS MINISTRY

'MORE and more we are beginning to realise that the vocation of our community can be summed up in the word "reconciliation",' writes David Berly, pastor of Lille Baptist Church in the north of France.

He says that they are building bridges with non-believers. Many of them are being helped by the street ministry as they come to the 'Cafe-Chretien', a double-decker bus, or as they are challenged by the Gospel through mimes, songs, testimonies and all presented where the people are, in the shopping precinct.

Bridges are also being built with the poorest members of society. Another bus, parked near the station, is open from 9.30 a.m. to 5.30 p.m. each day apart from Sunday.

'There are hundreds of people in Lille in acute social distress. The services which we offer them in this place of warmth — medical services, advice on employment — are designed to help them reintegrate into society.'



APOLOGY

Apologies to Mike Bonser for not identifying him correctly in last month's *Herald*. The photo on page 37 captioned 'Stephen Jennings studying' was Mike Bonser teaching. Sorry Mike!

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BOOK SHOP

Because of complex legal and bureaucratic red tape the doors of a new Baptist book shop at Perpignan in south-west France have not yet opened for business.

It will be the first branch of the only Baptist book-shop in France. However, the store has already begun an effective witness within the city of Perpignan where there are more than 100,000 inhabitants.

As part of a strategy for developing new churches, the French Baptist Federation's Home Mission Department asked its Paris book store, '7-ICI', to locate its first branch in this coastal town. French Baptists hoped that by sending Southern Baptists, Allan and Trudy Carpenter, there the book store could become the basis for developing a Baptist church in Perpignan.

While investigating the possibility of renting a shop, the Carpenters were able to contact people interested in starting a Bible study group. After meeting for only a few weeks they are already conducting Sunday morning services for about 20 people in their living room.

At the end of November they held their first baptismal service. A 26 year old woman was baptized in the Mediterranean. She and her fiance, both new Christians, will soon provide the group with its first wedding. The members of this new Baptist group are in contact with many other new people.

The Perpignan bookstore ministry is still being planned. The French Home Mission Department's planting programme has already led to the creation of a new Baptist church even though the shop is not yet open.

'It's all God's doing,' says Trudy Carpenter of this unexpected and rapid development.

LISALA BAPTIST CHURCH LADIES' CHOIR

DURING the month of April Baptist churches up and down the British Isles will be echoing to the infectious, rhythmic movement and song of an African choir. About 45 women, representing a larger choir of 60, are expected to arrive from Kinshasa, Zaire at the end of this month.

They will start their tour at the Baptist Assembly in Bradford, from 6-9 April, before moving to Scotland. They will then make their way back into England, performing in the North, the Midlands, the East, the West, the South East and the South West as well as spending two days in South Wales.

The choir belongs to the Lisala Baptist Church in Kinshasa. This is one of the older central churches in the capital and now has two main worship services every Sunday morning each congregation numbering 800. The church has recently bought a large plot of land in a neighbouring district in order to build another church. This will take some of the members away from the Lisala church.

All the singers are church members. The majority are housewives who have to cope with family and household jobs and also do some trading in the local market to provide much needed income for the family. The choir sings regularly at church services and are in great demand at special functions such as Regional Thanksgiving Services. On one occasion they travelled up the Zaire river to Bolobo to sing at the opening of a new section of the hospital.

They hold special Musical Evenings which are a means of Christian witness and evangelism. Their ministry is much appreciated in Zaire and we are sure that, after over 100 years of receiving, through the BMS, the Lisala choir will be able to contribute something of the vigour and joy of African Christianity to British Baptist Church life.

BUILDING PROBLEMS

'THE biggest event in Pimu recently,' reports Adrian Hopkins, 'has been the hospital falling down.

'Well not quite. But fairly sudden movement of the foundations made the building unsafe and we have had to prop up the roof and knock down a wall that could have fallen down causing a nasty accident. We are now having to demolish the rest of the building.

'The children's ward now occupies the students' classrooms and the women's ward is mixed in with the men's. The students are having their classes in their refectory and teaching laboratory.

'Richard Allan has started getting information on construction details and making provisional plans.'

MISSIONARY MOVEMENTS

Arrivals

Miss R Williams on 2 December from Yakusu, Zaire.
Miss P James on 3 December from Cuttack, India.
Miss I Strang on 5 December from Kathmandu, Nepal.
Mr and Mrs J Davis on 9 December from Yakusu, Zaire.
Mr and Mrs S Mantle on 9 December from Yakusu, Zaire.
Rev A T MacNeill on 14 December from visit to Brazil.

Mr and Mrs M Godfrey on 16 December from Upoto, Zaire.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies, and gifts sent anonymously (to 16 December 1986).

Legacies	£
Mrs Gladys Hilda Counter	500.00
Violet Evelyn Alice Cox	3,437.50
Mr F S Fry	3,019.56
Miss Alice Myers	25,000.00
Mrs Dora Ruth Pike	2,200.00
Mrs F L Skidmore	5,862.06
Mrs Susan Woolford	20.00

General Work
Anon: £100.00; Anon: £10.00; Wolverhampton: £2.00; Anon: £25.00; Anon: £150.00; Anon: £15.00; Cymro: £50.00.

BAPTIST HOLIDAY FELLOWSHIP

WESTHOLME, MINEHEAD

Our own seafront hotel – 31 comfortable rooms, some en suite facilities – excellent food and happy fellowship – games room – own car park.

Ideal for both individual and church family holidays.

HOLIDAY FLATS – MINEHEAD

On seafront, near shops and beautiful Blenheim Gardens, really spacious, well equipped, Colour TV, own car park.

FELLOWSHIP HOLIDAYS ABROAD – 1987

MALTA – 21-28 April – Leader: The Rev Douglas Monkley

CYPRUS – 26 May-9 June – Leader: The Rev Frank Wiltshire

USA – 14-29 August – Denver and the Grand Canyon – Leader: The Rev Dan Weller

Brochures from:

Baptist Holiday Fellowship Ltd (MH)
1 The Esplanade, Minehead, Somerset TA24 5BE *Tel: (0643) 3473*

BACK PAGE BILL BOARD

BAPTIST ASSEMBLY BRADFORD

Tuesday April 7
Annual BMS Members Meeting
2.30 pm in The Great Hall
Bradford University

Wednesday April 8
Annual Public Meeting and
Valediction of Missionaries
7.45 pm St George's Hall

Thursday April 9
Missionary Sermon — preacher
Michael Griffiths — and
Communion Service
11.15 am St George's Hall

BAPTIST ASSEMBLY BRADFORD WOMEN'S RALLY

'God at Work in the World'

Wednesday April 8
2.30 pm
St George's Hall

Tickets available from:
Women's Department
Baptist Missionary Society
93 Gloucester Place
London W1H 4AA
Please send SAE with your application

OPPORTUNITIES FOR SERVICE with the BAPTIST MISSIONARY SOCIETY

These are some of our urgent needs:

FRANCE	**Two pastors/pastoral couples for evangelistic and pastoral/church planting work.**
THAILAND	**Two missionaries/missionary couples for evangelism, lay training and church planting.**
CHINA	**Experienced English teachers with TEFL qualifications for work through the Amity Foundation.**
BANGLADESH	**A pastor/pastoral couple for evangelistic, lay-training work.**
SRI LANKA	**A pastor/pastoral couple for involvement in a lay-training programme.**
BRAZIL	**An experienced couple for the job of hostel parents at a hostel for missionaries' children**
ZAIRE	**A pump erector to supervise the installation of new water systems for church hospitals.**
ZAIRE	**A doctor for a church hospital in the interior of the country.**
ZAIRE	**A practical person with abilities for organizing logistic support.**

For details about any of these opportunities and other general needs please write immediately to:

Miss J Maple
Personnel Secretary
Baptist Missionary Society
93 Gloucester Place
LONDON W1H 4AA

There is still time to book for this year's BMS Summer Holidays

PENZANCE
July 25 – August 8

EASTBOURNE 'A'
August 1 – 15

EASTBOURNE 'B'
August 15-29

PITLOCHRY
August 1 – 8

For details write to
93 Gloucester Place
London W1H 4AA

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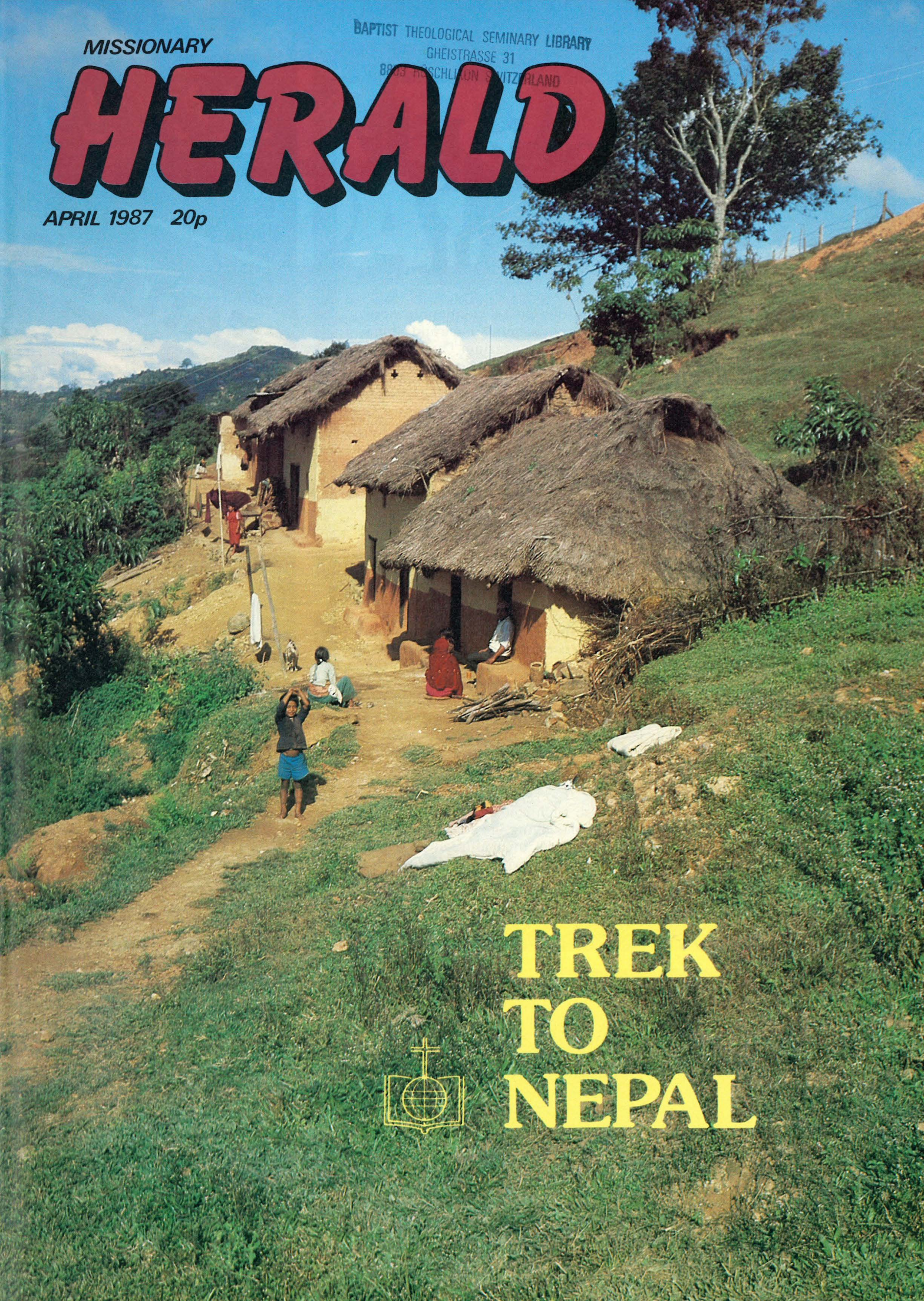
GHEISTRASSE 31

MISSIONARY

HERALD

APRIL 1987 20p



TREK TO NEPAL

Editorial Comment

France, Thailand and China are countries we are mentioning more and more in the *Herald* these days. Of course both France and China have appeared before in the pages of this magazine. They are old fields of the Society. But quite recently new opportunities have arisen for the BMS to share in a work in these places.

In the Society's *Annual Report*, which will be presented to the Annual Meeting in Bradford this month, emphasis is made on these new doors being opened not just in countries new to the BMS but also in the areas where we have been working for some time.

At the same we are reporting an increase in the number of people enquiring about service overseas. In 1984 there were 286 and 18 accepted as candidates, in 1985 there were 299 and 22 accepted and in 1986 there were 348 enquiries and 27 accepted. 1987 has shown no diminution in interest.

All this is convincing the Society that the opportunities being presented are God-given. 'Questions continually have to be asked about the role of a denominational society in an age where the oneness of God's people is being stressed; about the position of a British-based group within the Church Mission scene; about the preaching of a gospel of reconciliation with so much denial of human rights and so many issues of peace and justice unresolved; about a claim for the uniqueness of Christ in a multi-faith, multi-cultural world, the *Annual Report* says.

'While the BMS strives to approach such concerns with integrity and to be open to the answers that God is giving, the Society is glad to be able to record, with gratitude, God's own affirmation of its partnership in Mission. He has encouraged with what may only be described as "God-given opportunities".'

MISSIONARY HERALD
THE MAGAZINE OF
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MISSIONARY HERALD
THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

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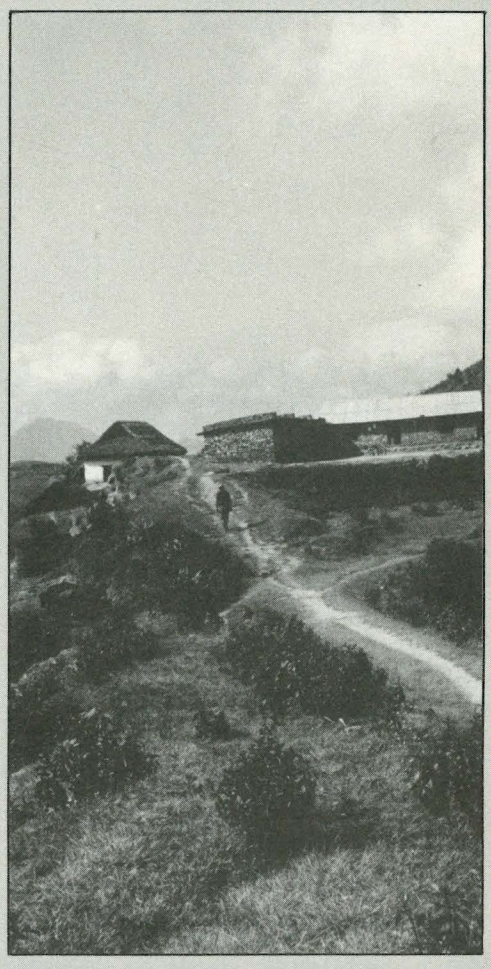
Bangladesh	Jamaica	Trinidad
Brazil	Nepal	Zaire
France	Sri Lanka	

TREK TO NEPAL



In October 1986 a group of ten Baptists, led by former BMS missionary Mike Weller, went on trek into Nepal. The following is an account by one of their number of some of their experiences.

On the way they stopped off at Dhaka in Bangladesh and were given a tour of the sites by Frank Mardell. That was the easy part. Having let them into the city the airport authorities were in no mood later on to let them return to the airport transit lounge. They needed boarding passes. There was a great deal of negotiating in the eastern manner and to their dismay they were told they would not be allowed into the airport that day.

At this point one of the group said, 'We are supposed to be a Christian group so we ought to pray about it.' To the amazement of the local Bangalis, in their tourist office, they bowed their heads and Nigel Unwin prayed aloud that God would work a miracle so that they could catch the, now imminently departing, plane to Kathmandu.

After the prayer most of them sat back resigned to the possibility of a night in Dhaka. They were amazed therefore when suddenly an excited official rushed into the office waving their boarding passes. Within minutes airport officialdom had melted away and they were on their way to Nepal.

Kathmandu

IN narrow, bustling, muddy streets, I felt like *Gulliver in Lilliput* because of the small stature of the people and the low open-fronted, wooden framed shops which hereabouts they call the bazaar.

The carpets, with their Nepali and Tibetan designs, are quite stunning and would grace many a tasteful western drawing room. The materials too cascade in a gorgeous array of colour and the few Nepali women in the streets, always accompanied, appear graceful in their brightly coloured saris.

More often than not though, Nepali women are the burden-bearers carrying extraordinary heavy loads on their backs supported by a strap round the forehead.

Culture shock

My western values are rudely affronted by the shameless begging in the streets, much of it, I think, a knee-jerk reaction to the presence of what to them are wealthy western tourists.

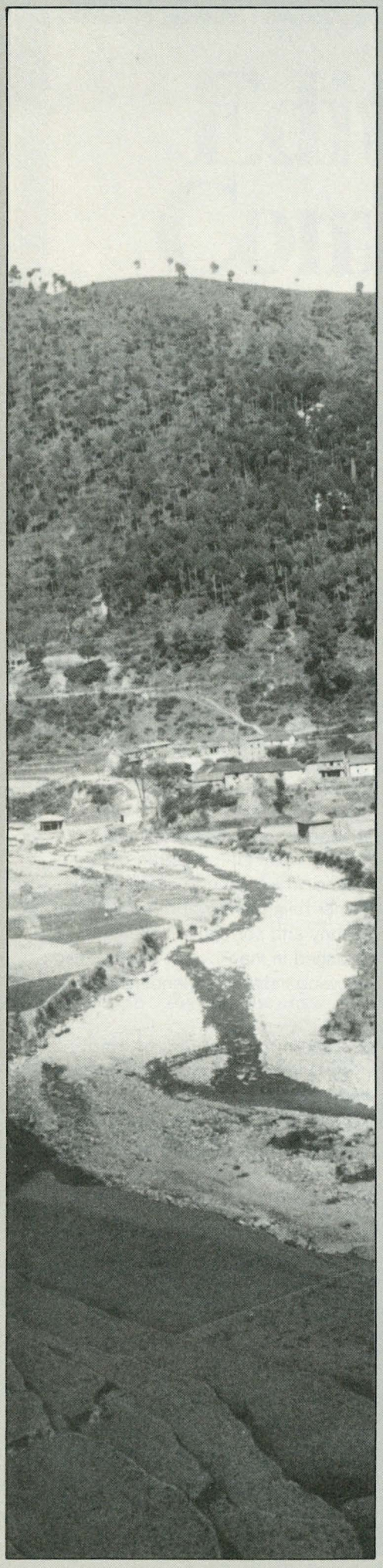
The other affront was in the matter of toilet decencies. Nepalis shamelessly defecate beside their paths and in their countryside, sadly unaware of the toll this takes in human disease carried through the insanitary water of this Hindu Kingdom of rushing rivers.

Kathmandu Guest House provided western standards of accommodation during our first few days in Nepal. I am glad that before we left the country we were also able to share the basic, simple life of ordinary Nepali people.

Whilst in Kathmandu we visited the headquarters of the United Mission to Nepal, housed in part of an old Rana Palace, which used to belong to the former ruling family of Nepal, whose tyranny and corruption were eventually smashed in the Royalist led revolution following Indian independence in 1947.

Patan

We also visited the UMN built Patan Hospital. Not only does it provide hospital services for the population south of Kathmandu, but it sponsors a



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reafforestation project for that area – something which is vital for a country which has no natural resources apart from its trees – and an agricultural training programme.

Patan has plenty of facilities, but sadly the top floor cannot be used because of lack of staff. However, Nepali nursing staff are being trained as fast as the maintenance of proper standards will allow.

Our departure to Butwal on the night bus nearly turned into a nightmare. By this time three of the party had serious stomach upsets. A hazard we all knew about but had not expected to face so soon.

We decided that those who were well enough should take the night bus to Butwal, and former BMS missionary with the UMN, Mike Weller, who was leading our party, should remain behind with the sick.

It is less than 100 miles to Butwal, but it took 12 hours on the bumpy road. The road is to be repaired by Britain under its Aid Programme. However the journey was worthwhile for the night stops in the small Nepali towns along the route.

If members of the family had been manning the little refreshment shops during the day, it seemed that there was no problem in providing a night shift as well. The oil lamps lit up the small open shop fronts, which framed people eating the staple meal of dahlbat, consisting of rice moistened by a soupy lentil sauce and accompanied with mildly curried vegetables washed down with a sweet milky tea.

Butwal

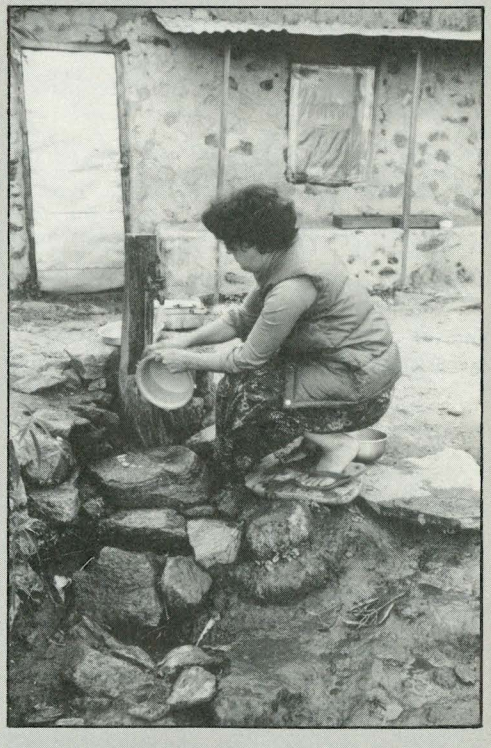
At Butwal we found ourselves in a different world. The astonishing thing about Nepal is that in the space of 100 miles from south to north, the traveller quickly moves from the sub tropical plains of India, through a Mediterranean climate to one which we are more familiar with in the British Isles and thence to Arctic Tundra as one ascends the Himalayas.

Butwal is only a few miles north of the frontier with India situated at the entrance to the mountainous central region, but looking south to the Terai, an extension of the great plains of India. The vegetation is lush and tropical, the enemy is the mosquito, and we were grateful for the mosquito nets.

The UMN has made Butwal a centre of enterprise and here young Nepalis are trained in engineering, furniture making and construction work.

One of the most interesting and innovative enterprises we saw was the construction of roofing cement tiles (see *Herald* October 1986). The poorer Nepalis roof their homes with thatch, which is a considerable fire hazard and in constant need of renovation.

Tin roofing is more popular with wealthy Nepalis and it was the first tin roof erected by the pioneer missionaries for the Pokhara hospital in the early 50's which caused the locals to call it the 'shining hospital' as they looked down from their homes in the hills to see the sun glinting.



But tin has to be imported and the cement tiles can be made from local resources and would appear to have a useful future.

Butwal is also the site of the first hydro-electric project undertaken by the United Mission to Nepal and now handed over to the government. Sadly, one of the Norwegian turbines has broken down and has not been replaced, leaving the power station working to only half its capacity.

The Church

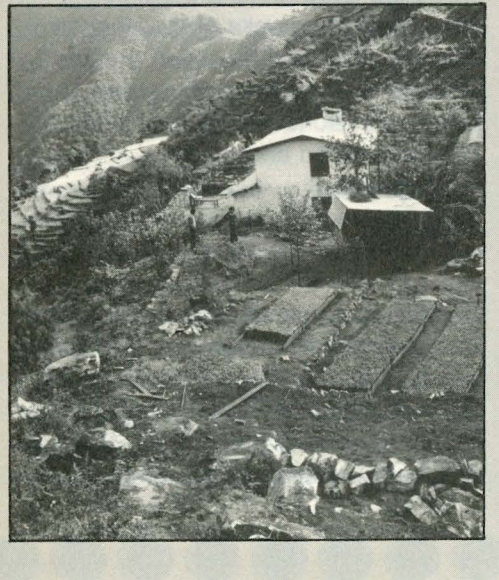
At Butwal we began to understand what it means for a Nepali to become a Christian and also what it means for a western Christian to become a missionary.

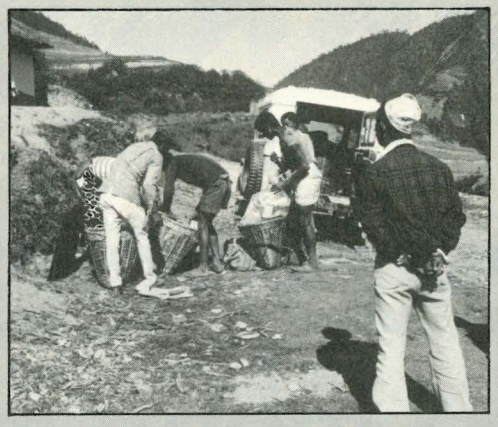
The law of Nepal, while guaranteeing freedom of religion, forbids anyone from changing their religion. The baptism of Nepalis into the Christian faith is construed as just that.

Such a baptism took place in a river pool outside the town of Butwal. As the Christian congregation of about 50 people were descending after the baptism the police were waiting at the roadside to teach them a lesson. The whole congregation was imprisoned in the local gaol for the night.

It was all reminiscent of Paul's experiences at Philippi. At a later stage in our journey it was deeply moving to hear a Nepali Deaconess instructing a congregation in the doctrine of suffering for Christ's sake – a daily reality and nowhere more so that at the Feast of Desain which was then gripping the country.

At Desain the Hindus take the mark of the Tika in their forehead, which symbolizes the third eye. Christians have difficulty in accepting what is part of Hindu ritual and they can pay a terrible cost for their refusal to take the Tika. Enormous social pressure brought to bear on them, but if they still refuse it can mean expulsion from the family and loss of livelihood – a terrible penalty in this community conscious country.





Butwal Christians can no longer practice open baptism and anyone wishing to become a Christian must be baptised in secret.

As for the cost of working in Nepal, when Val and Mike Roake arrived in Nepal, during the first six months of settling in Mike suffered with the usual stomach complaints, but was so unwell that they had to return to the UK.

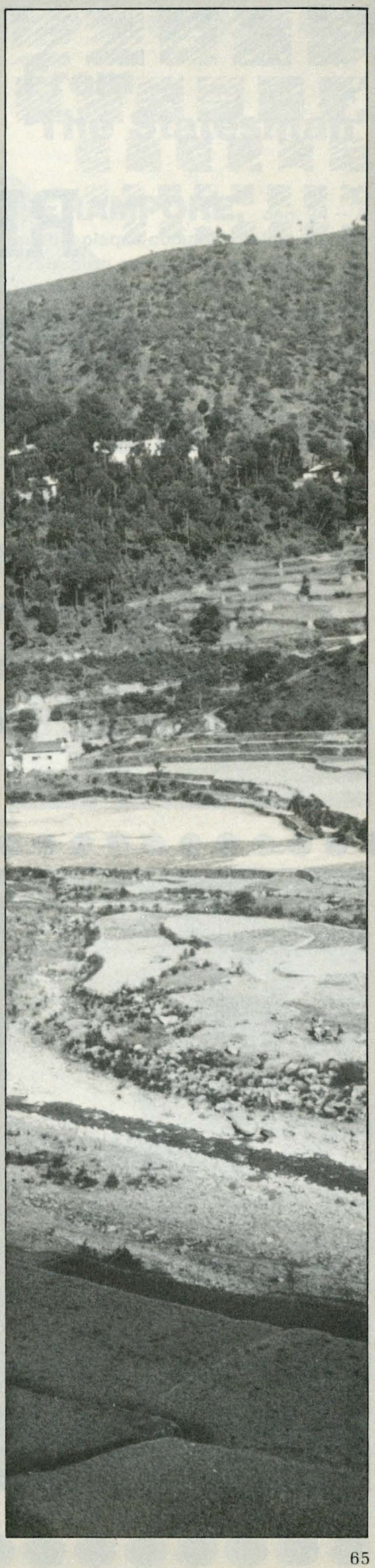
This would have been enough to make most people give up, but such was their sense of call and determination that they returned to Nepal and at last are reaping the rewards of their commitment not only enjoying their own home and work – Mike is an engineer and Val a teacher – but also the responsibility of being house-parents to a dozen or so boys from all parts of Nepal who are training at the enterprise centre.

The night before we arrived, to show their affection these young men had taken over the Roakes kitchen to provide them with a meal in appreciation for all they had done for them before they returned home for the Desain festival.

During our stay at Butwal, we met many and diverse workers from all parts of the western world, including some Mennonite Christians from Canada who come from the same stock as English Baptists. Many of them fled religious persecution in Europe to settle in America. Many of them still dress and farm as they did when they first settled in the New World.

As we gathered to say our farewells, it seemed fitting that we should stand to sing together the 23rd Psalm to Crimond as a parting blessing.

The account of the Trek to Nepal will be continued next month.



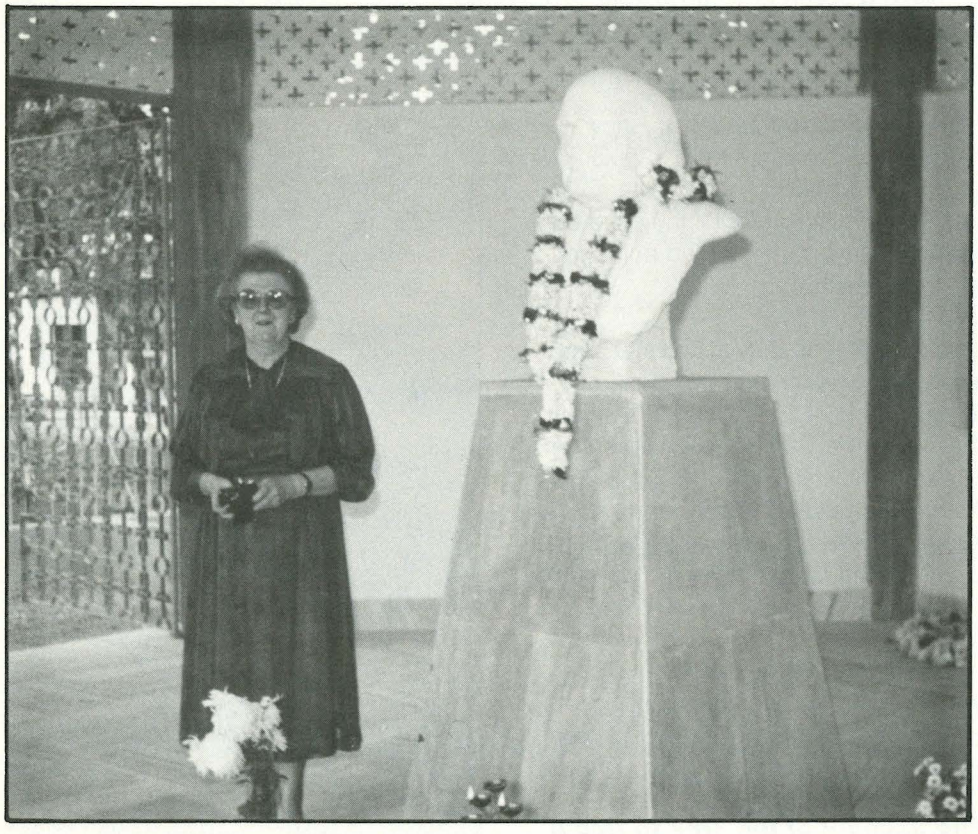
•CAREY•

REMEMBERING *the* SERAMPORE TRIO

•MARSHMAN•

•WARD•

BMS Chairman, Miss Maureen Sleeman, represented the Society at the dedication of a new memorial to Carey, Marshman and Ward at Serampore, India



REMEMBERING THE SERAMPORE TRIO

At Convocation at Serampore College on January 31, the founders of the College, the 'Serampore Trio', Carey, Marshman and Ward, were honoured in the dedication of a new memorial. Octagonal in shape, and built just inside the entrance to the College grounds on the banks of the Hooghly river, the memorial has been erected because the cemetery where the pioneer missionaries are interred is on swampy ground and is fast disintegrating.

In the centre there will be a bronze bust of Carey set on a plinth (at present only a plaster cast!). The headstones from the graves of Joshua and Hannah Marshman have been set into the wall of the memorial, and replica stones from the graves of William Carey, his wives and son Felix

TEXT OF MAUREEN SLEEMAN'S SPEECH

There are moments in our lives which we shall always remember as red-letter days. For me, this is one of them, to represent the Baptist Missionary Society at Convocation at Serampore and to attend the dedication of this memorial to the Serampore Trio is an honour and privilege which I had never envisaged in my wildest dreams. If I may be permitted a personal word, I have always had a special place in my heart for Carey, perhaps dating from the time when I discovered that we shared our birthday, although I do not intend to tell you how many years separate us.

I bring the greetings of the Officers and Committee Members of the Baptist Missionary Society in London and also those of the Baptist Unions within the United Kingdom, and their member churches who share with the church universal in the task of proclaiming the Kingdom of God.

In five years time we shall celebrate the bi-centenary of our Society which sent Carey, Marshman and Ward, followed by many others, to this and other lands. From this perspective we are, perhaps, better able than those who have gone before us to comprehend the extraordinary vision, courage and endurance of these pioneers, as well as recognizing, with something akin to awe, the gifts with which God has endowed them. Here, I am privileged for the first time to see something of the fruit of their labours, and in bringing these greetings it is my prayer that we, in our generation, may be worthy of their example in completing the task they set before us.

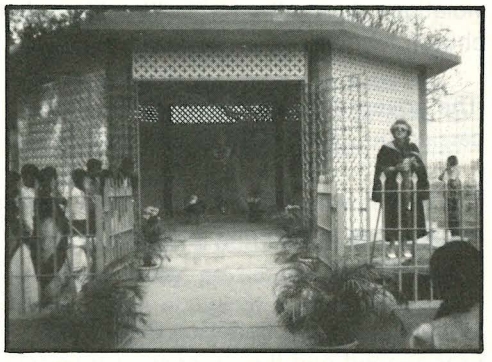
Many of you will know the famous story of how William Carey was visited on his death-bed by a newly arrived young Scottish missionary. As he rose to go, our great founder said, 'Young man, we have been speaking much of Dr Carey. When I am gone, speak only of Carey's Saviour.' I think he would say the same to us today, so that in honouring these men we do so for the glory of God.

Thank you for the privilege of allowing me to share this great occasion. May the blessing of God continue to be yours in all you do.

From 'The Statesman'

SERAMPORE, Jan. 24 – A marble plaque commemorating the 225th birth anniversary of William Carey was unveiled by Mr Hrishikesh Bandyopadhyay, General Manager of Easter Railway, near the booking counter at Serampore station today.

Mr Bandyopadhyay said that Carey had introduced modern education in Bengal. He was a true lover of Bengal and India, the G.M. said. Mr S Mukherjee, principal, Serampore College, was the chief guest.



have been provided because the original stones were in no condition to be moved. The stone for William Ward has disappeared and a replica will be made if and when the details are known.

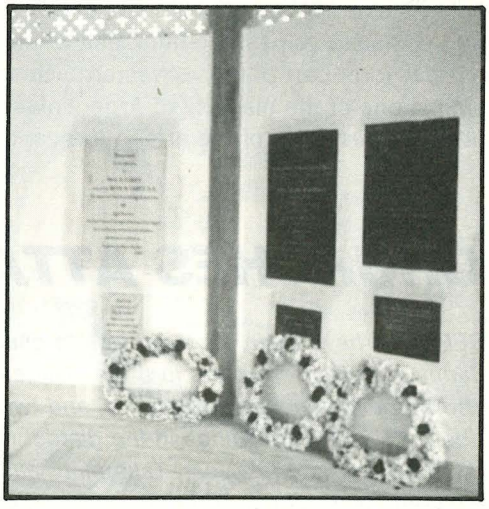
The Bishop of Calcutta, the Rt Rev D C Gorai, presided, and the Master of Serampore, Mr D A Khan, welcomed the guests. After a hymn sung by a group of students, scripture and prayer led by Dr C Devasahayam, a former Registrar of the College, who is now minister of the Lower Circular Road Baptist Church, Calcutta, a number of representative guests were invited to share in the dedication ceremony by lighting candles and laying wreaths.

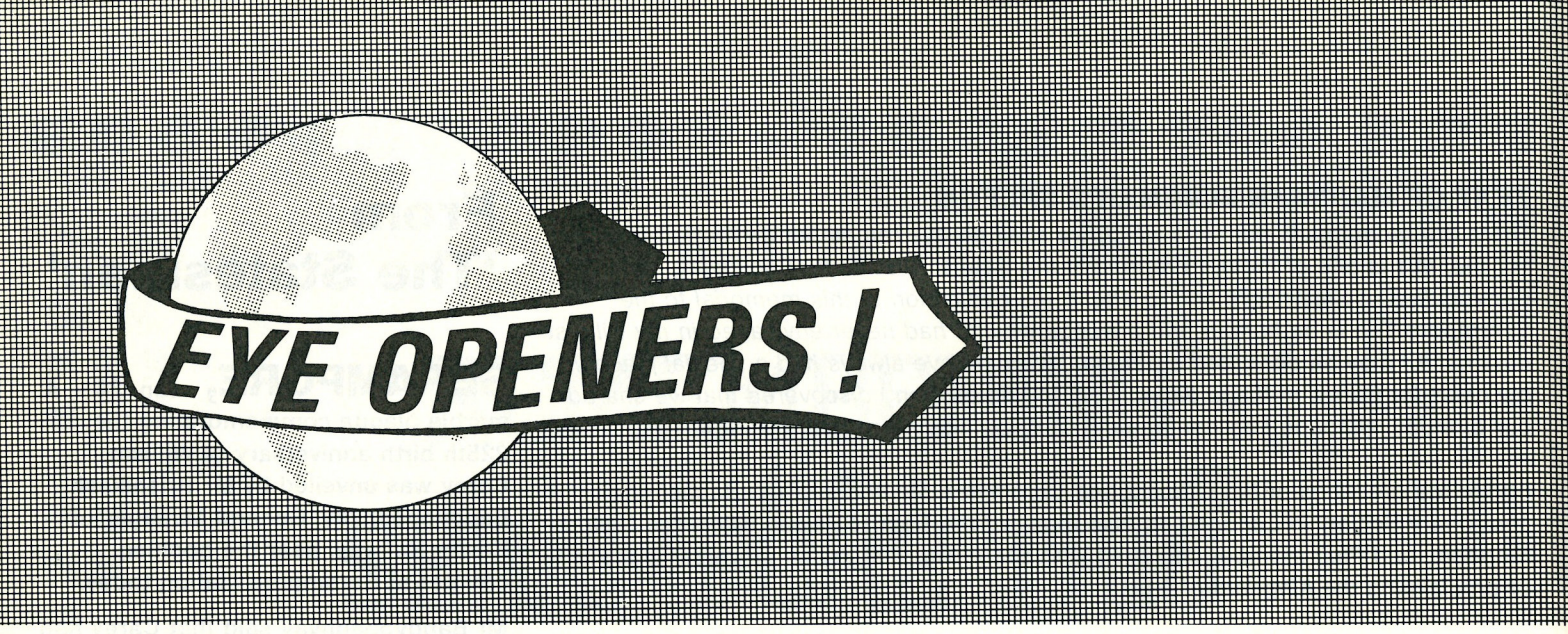
As Chairman of the BMS I represented the Society and was invited to give greetings. Others taking part included the Deputy British High Commissioner, the Honorary Consuls of Denmark, Norway, Finland and the USA, local civic representatives and the College Principal, Dr S Mukhopadhyay. Financial help had been given by the BMS, Southern Baptists and Norwegian Baptists.

Also present were Neil McVicar, the BMS Asia Representative, and Joy Knapman, a member of General Committee, who was for 19 years a BMS missionary in Calcutta.

In the preceding week, Joy and I went out to Serampore, where we met, among others, the Principal and Registrar Rev D S Satyaranjan, Mr N C Dutt, the Finance Officer, and the Librarian, Prof S K Chatterji. We saw the Carey Museum with its interesting mementoes, and Mr Chatterji showed us the remarkable collection of Carey's original works held in the library.

It was no less a privilege to have the opportunity to meet some of the graduating students, including the recipient of the only First Class BD Degree, Juria Bardhan of Orissa, at present working in the Kond Hills. We also met Prof D K Sahu, a member of the College Staff from the Kond Hills, and Mr P C Gine, a West Bengal Baptist, who has been sponsored by the BMS throughout his career, and who was awarded a Master of Theology degree.





ARGENTINE CHURCH LEADERS CONDEMN NEW RULING

A recent decision by the Argentine government stating that no new legal cases can be brought against a military personnel accused of committing human-rights violations during the 1975-83 military dictatorship has been severely criticized by church leaders.

'The government has reneged on its promise to the people to see that justice is carried out,' said Gabriel Vaccaro, President of the Church of God.

The new law called the 'punto final' or 'last word' has provoked a nationwide debate. It is apparently intended to bring about national healing and reconciliation.

Methodist Bishop Federico Pagura says the last word would have aleady been pronounced and the process of reconciliation begun 'if members of the armed forces and police had had the civic courage and the moral integrity to reveal the fate of our compatriots, whom they subjected to forced disappearance, torture, and even death.

'We care about the anxiety these people must live with, but are more concerned about the anguish of thousands of families whose loved ones were victims and whose fate is still unknown.'

Roman Catholic Bishop Jaime de Nevares and Methodist Bishop–Emeritus Carlos Gattinoni co-signed a statement saying 'high placed officials of the armed forces and security organizations justify the horrors perpetrated and at times exalt these acts as expressions of national honour and as a means of preserving Western and Christian values. We must ask whether kidnappings, savage torture and murder form part of these Western values. The government has confirmed the suspicions of the majority of Argentinians that there are two categories of citizens: members of the armed forces, and everyone else.

EPS

CHURCHES ATTACKED

REPORTS have been received from a church news agency in Delhi of attacks in January on four churches in three villages of the Phulbani district in Orissa. Two church buildings were set on fire, and two others were ransacked. Altogether about 15 church buildings in the district have been reportedly attacked in the district since late last year. Taken into custody in connection with the latest incidents were about 50 people associated with Rashtrya Swayamsevak Sangh, a militant Hindu group.

EPS

INDIA ASKS MISSIONARIES FOR A 'MORATORIUM' ON CONVERTING HINDUS

A plea to Christian missionaries to declare a 'self-imposed moratorium' on efforts to convert Hindus has been made by India's President Zail Singh. Hindu groups have intensified calls for a nationwide ban on conversions from one religion to another. President Singh made the appeal at the laying of the cornerstone for a Roman Catholic sponsored 'children's village'. Praising Indian Christians for their work in education and medical care, he said the children's project was the only one of its kind in the country. He called on churches to suspend their evangelistic work voluntarily, saying there is enough for them to do 'in terms of service to the country's poor and destitute. That is where God lives.'

The latest Hindu demand for an end to conversion efforts was made at Ranchi, in the state of Bihar, allegedly the centre of large-scale Christian evangelistic efforts among tribal populations. Thousands of Hindus attended a conference at which politicians and Hindu religious leaders voiced concern over what they called an increasing trend of conversions of Hindus to Christianity and Islam. Calling conversion work 'anti-national', participants urged the government to put controls on the activities.

Earlier, the state government of Maharashtra was reported to be considering legislation similar to that already in effect in five other states. The laws impose fines and prison terms on persons atempting to convert others by use of 'force, inducement, deceit or any fraudulent means', but do not penalize the converts.

Lutheran World Information

What's happening in the Church around the World

DETERMINATION

ONE student in the Baptist Theological Seminary in Rio Grande do Sul, Brazil, has taken seven years to complete his studies. Carlos Holstein, one of six students who completed their course last year, has been a student of the college ever since it was opened in 1979.

But he is far from being a slow, dull plodder of a student. He is a married man with teen-age children and a highly responsible full-time job.

'It is an indication of his great determination that he was able to undertake the course at all in a country where there are no educational grants for theological education and where married students with families make incredible sacrifices to prepare for the ministry,' says Roy Deller a teacher at the college.

'Another of the leaving students, Florinda Serafin, will be greatly missed. Florinda, a single girl of Italian origin, already well into her 30's, has been responsible for the student hostel housing over a dozen young men and four single girls during the whole of her time with us.

'One of our real problems, highlighted by the increase in the number of students, is the real lack of adequate classroom facilities. During 1986, we used some of the rooms of the Baptist Secondary School in Porto Alegre and it was an interesting experience to have classes for Introduction to New Testament Greek in the biology laboratory. The specimen bottles around the wall provided quite a diversion for any student having difficulty with his Alpha and Omega.

'These problems of classroom space will be eased during this year because the largest Baptist Church in Porto Alegre has offered us the use of several rooms in their recently constructed Sunday School block.'

Roy Deller has been teaching New Testament subjects, including Greek, to students in each of the year groups of the four year course. Margaret Deller has been giving English lessons to a number of students including one girl from Paraná whose home is quite close to where the Dellers used to work, in the early 60's.

THE RESTLESS UNDER-PRIVILEGED IN INDIA

'The dalits are in a hurry. They are a terribly angry group, but we must understand that they are an absolutely deprived group, at the bottom of the ladder in society, even today persecuted openly.'

Those remarks, made by the editor of the monthly journal of the National Council of Church of India, reflect a growing response to the problem of caste in Indian/Hindu society.

'In Sanskrit, the word "dalit" means "the oppressed". A large number of young Christian activists involved in social action groups slowly captured this word and eventually founded in 1985 the "Christian Dalit Liberation Movement" (CDLM).

'Under the leadership of some young Christian activists this organisation is gathering momentum. The CDLM has held two annual conferences.

'They claim that dalits form 60 per cent of the church membership in India. This is possibly so. We are not sure. Anyhow, there is no doubt that the major section of the church in India is constituted by people who come from the Scheduled Castes. But this does not mean that they should always form a bloc like a political party in the churches and act as a pressure group. The task of the dalits is not to capture the church but to make it conscientious so that the dalit cause will be embraced by all and eventually by the society at large.

'The dalits bear the brunt of the anger of the bourgeoise landlords all over India especially in the undeveloped areas. If the church is to be true to its Lord in India today, it has to hear the cry of the dalits and give top priority to serve them at the point of their hopes and struggles.

'Caste distinction does prevail in the churches today, particularly in the four South Indian states of Andhra Pradesh, Tamil Nadu, Karnataka and Kerala. To the Christians in the north this is not much of a problem and they react badly to being referred to as Christians of a Scheduled Castes origin.

'This is a major issue for a large number of Christians in India and others have to view this matter sympathetically and lend a helping hand.'

EPS

Looking at Mission OUTSIDE–IN

One of the regular features of life in Christian Hospitals overseas is the steady stream of medical students from Britain who spend time at the hospitals gaining work experience.

Julie Caplin, a student from Sheffield University Medical School, recently spent some time in Bangladesh visiting Ruhea, in the northwest and Chandraghona in the south east.

She tells of her experience watching Suzanne Roberts, a BMS doctor in Ruhea, at work.

I spent my medical elective period in Bangladesh, together with my friend Fiona Strong. We arrived in Dhaka, and spent three weeks at a small clinic in Ruhea in North Bangladesh.

Ruhea is a small village, 10 miles from Thakurgaon, the nearest town, and 70 miles from the nearest airport at Saidpur. It is a poverty stricken area where most men are subsistence farmers with an acre or so of land on which they grow rice to feed their families, and maybe a few vegetables to sell at the market. Ninety per cent of the people are illiterate, as in the rest of Bangladesh.

CLINICS AT RUHEA

The clinic at Ruhea is under the control of the Bangladesh Baptist Sangha (Union). Dr Suzanne Roberts is the only expatriate worker there. Her staff is made up of a senior nurse, a laboratory technician, a junior nurse/clerk and a driver for the ambulance which is a converted Land Rover. The expenses of the clinic are paid for by TEAR Fund. The nearest hospital is 10 miles away and takes an hour to reach by Land Rover over a dirt track road.

Every Monday and Thursday, Suzanne sits in the clinic at Ruhea. This is a bamboo building on the mission compound with consulting room, examination room where minor operations are done, and a small laboratory where various small tests are done. Patients start to queue very early in the morning, and it's not unusual for Suzanne to see 70-80 patients a day. She always sees the children first, then women and lastly men, as the women are not able to wait until the afternoon since they have the evening meal to prepare for their husbands. Many of the patients have walked for miles, or travelled a long train journey, which they could only afford occasionally, to see the doctor.

Most of the patients were suffering from worms. 'Payt kharap' (bad stomach) was a very common complaint. This could be treated, but usually quickly returned due to the bad sanitation. Ploughing the paddy fields and planting out the rice without shoes meant that many were suffering from hook worm infestation which was a very common cause of anaemia.

Many women came complaining of 'matha ghurae' (spinning head). This was usually caused by insufficient fluid intake leading to dehydration.

Few houses had latrines and this posed a real problem for the women; most would have to wait till dark before they could urinate. So here, the real battle was to try to get the people to dig latrines.

Another common disease was bronchitis in men caused by heavy smoking, and in women by cooking for many hours over a smoking fire in a mud hut with no

ventilation. Again it was trying to remove the cause as well as the disease which was important. We saw many diseases caused by malnutrition. To prevent Vitamin B deficiency Suzanne would try to persuade the women to give their families 'rooti', a type of pancake made with whole grain flour which could be bought cheaply in the market as well as rice.

Suzanne always insists that the patients pay a few 'taka' for their medicines, even if they say they cannot afford it, as then they will treat them as something of value, and be more likely to take them properly! Fiona and I sat with Suzanne in clinic most of the time where we had a lot of practice at examining patients, though taking down the history of the patient was obviously difficult because of the language barrier.

UNDER FIVES' CLINICS

On Tuesdays Suzanne does an Under Fives' clinic at Ruhea. Most of the children who come are malnourished, so their weights are plotted on individual 'Road to Health' charts which compares their gain in weight with the average Bengali child. Suzanne can then see quickly if a child is dangerously failing to gain weight. One five-year-old boy came to clinic weighing five and a half kilogrammes – the weight of an average six-month-old baby. He had severe marasmus and there was nothing that could be done for him.

On the same day, Suzanne holds an ante-natal clinic. It is quite normal for women in Bangladesh to have eight to ten children and for only half of these to survive.

Women are very submissive in Bengali/ Muslim society. The husband always comes first. For example, he will usually eat first, followed by the children and lastly, the wife who has cooked the meal – if there is anything left over.

Very frequently women living in Ruhea are brought to Suzanne in labour having had no ante-natal care. This happened one evening when we were there. The girl had been in labour for three days before her husband thought to seek medical help. The electricity supply at Ruhea is very erratic and unfortunately, just as Suzanne was rupturing the membrane there was a power cut, so an episiotomy was performed by torchlight!

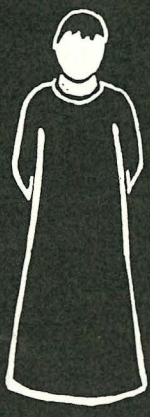
OUTLYING CLINICS

'On Wednesdays and Fridays, Suzanne and her staff visit clinics in outlying villages by Land Rover. They visit each village once a month. The clinics are usually held in the local school building, often with many of the village children (and even adults!) peeping through the cracks in the bamboo walls. It was the monsoon season while we were there, and the dirt track roads were extremely bad. On the way to one village the road had collapsed and we had to walk along a railway track for a mile, through muddy grassland until we came to the village.

VILLAGE HEALTH WORKERS

Many of the outlying villages are now starting to employ health workers, encouraged by the team from Ruhea. Two Bengalis, preferably one of each sex, and of good standing in the village are nominated by the village council to be health workers. They visit all the families and teach the parents about basic nutrition and sanitation and try to persuade them to dig a latrine if they do have one. They especially look out for very malnourished or ill children and encourage the parents to bring them to the clinic.

THROUGH ANOTHER MAN'S EYES



The differences between Protestants and Catholics have led to many conflicts over the centuries. In Britain, we largely concentrate on our points of meeting, of a crucified and risen Christ, and seek a greater understanding of differing theology. In ecumenical days, we speak of unity.

In traditionally 'Catholic' countries, the tension is not so easily resolved. The following is taken from an article in Brazil's Baptist magazine, by leading Brazilian Baptist statesman, José dos Reis Pereira.

Dom Luciano Cabral Duarte, Archbishop of Aracaju, who gained a doctorate at the Sorbonne, is a correspondent of the *Journal do Brasil.* He recently wrote an article called 'If Brazilian Catholics are Christians'. The title expresses doubt as does the content of his article. It could be put as a question: 'Are Brazilian Catholics Christians?' I would reply in the negative.

The following affirmations are made in the article: 'Poor Brazilian Church. Of the 90 per cent who are baptized, only 12 per cent demonstrate the minimum signs of commitment: mass on Sundays and Easter. And where the Priests number only 13,000. How can this distracted and amorphous majority of baptized Catholics be transformed into true Christians?

'The aim of authentic Christians, those who testify with their mouth to the name of Christ, is to be able to say with St. Paul, "I live by faith in the Son of God who loved me and gave Himself for me; yet I do not live, it is Christ who lives in me" (Galatians 2:20). When will the majority of Brazilian Catholics be able to proclaim these words of transfiguration about themselves?'

A little further on, the Archbishop declares: 'The great majority of Catholics do not practise more than the minimum required acts of commitment. The Catholics do not know the Bible. They do not read it nor do they love it as they should. In recent decades a psycho-social phenomenon has begun to contribute to the aggravation of this problem. That is, alongside a re-discovery of the value of the SOCIAL which has happened on a worldwide scale within the Catholic Church. Today, according to the preaching of many, what is really important is SOCIAL SIN. It is the COMMON SIN of "unjust social structures" for which all of us are responsible. And as it is the responsibility of all, it ends up not being the responsibility of anyone. Sinners aware of their own faults have almost disappeared.'

We have to continue quoting because the article is very good. 'I judge that one of the causes of the flight of Catholics from our churches, to seek the Gospel offered by the fundamentalist sects that invade Brazil, is in the spiritual hunger of many of our baptized people who go out from our sanctuaries as needy and frustrated as they went in.'

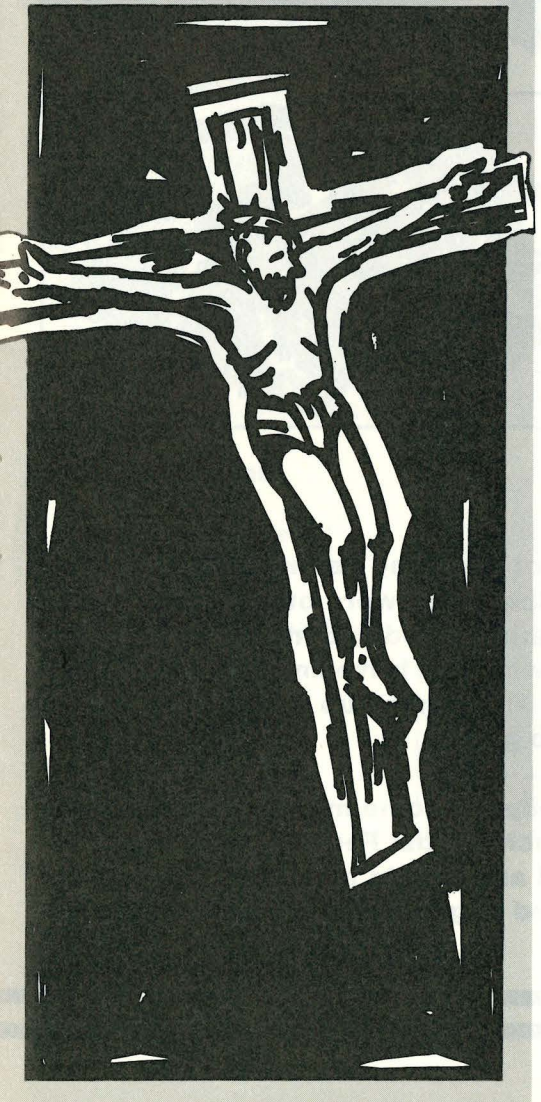
We have there a declaration of a highly qualified person within the Brazilian Catholic hierarchy. A declaration which we would agree with. FIRST that the propagated and advertised Catholic majority of Brazil is not as large as it appears: only 12 per cent of the 90 per cent of Brazilians we registered as Catholics can really be considered to be Catholics. To put it more clearly, only 14 million of the 117 million Brazilians are authentic Catholics. It is less than the total number of evangelical Christians in Brazil. SECOND, that Brazilian Catholics do not know, read nor love the Bible. Therefore those who would say they are Christians are in a sad state of ignorance. THIRD, that the preaching of Catholics in Brazil is increasingly moving away from the guidelines of the Gospel.

In dialogue between Catholics and evangelicals, we have been accused of proselytism because many Catholics join our churches. Now, speaking for Baptists, we do not engage in proselytism. We preach the pure and simple Gospel. We do not direct ourselves at any one group whether Catholic, Spiritist, Voodoo or Atheist. We preach the Gospel to the people who come and hear. We direct ourselves to sinners who could be Catholics or nominal evangelicals. As the Gospel is preached, the Gospel has power. It is through hearing us that many Catholics are converted and truly become Christians.

The article by the Archbishop from Sergipe represents a stimulus for us to continue

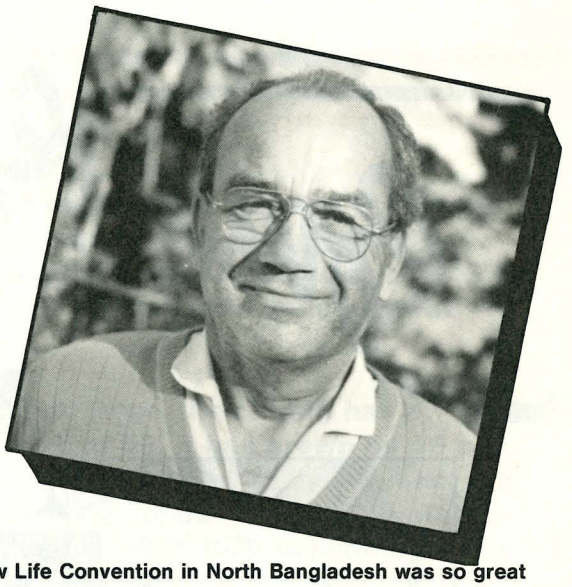
preaching what we have always preached, but with more urgency and fervour. It is a good phrase: 'The spiritual hunger of many coming out of our sanctuaries as needy and frustrated as they went in.' We need to give urgent attention to this hunger and thirst. Nothing but the pure Gospel of Him who declared Himself to be the Bread of Life and the Giver of the water that springs up unto Eternal Life.

Before ending, I cannot let escape the warning from the Catholic prelate. It is interesting to note that there are certain fashions of expression, certain linguistic habits, that are common to both Catholics and evangelicals – for instance, the story of the sin of unjust social structure. The origin of this pre-occupation with social sin, and the forgetting of individual sin, is found in the 'Social Gospel' of the early part of this century, and more recently in Liberation Theology. This problem is found in Protestant Churches too. It is a historical fact that the Protestant denominations that have gone over to emphasize the Social Gospel have despised evangelism and have started to become decadent.



NEW LIFE

by Gwyn Lewis



THE response to appeals at the 1987 New Life Convention in North Bangladesh was so great that there just were not enough people to counsel them.

The highlight of this year's convention was 'commitment'. Over 113 adults gave their names as having made a first or renewed commitment, but many more came forward whose names were not taken because there were too few counsellors.

Most of all was the joy of boys and girls coming to give their lives to Jesus. Seventy names were taken, but there were many more who could not be individually counselled. All of them meant it. We pray that none of them will fall away.

Each of the speakers spoke on a different aspect of the theme. Although they had not met each other before, and until the last moment we were not quite sure who would be present, the ministry was wonderfully complimentary and co-ordinated.

Arabinda Dey, speaking morning and evening directly in Bengali, challenged people to commit their lives to Christ the Way.

Roger Martin, minister of Poynton Baptist Church, Stockport, was out in Bangladesh on a visit and was able to share in the ministry as one of the panel of speakers. He spoke on three successive mornings about walking with God the Father, God the Son and God the Spirit, and in the afternoons to the older men about three Biblical leaders.

Martha Irene spoke in Santali and was translated into Bengali. She set out the way of salvation, which means starting in the way and continuing in it.

Laurence Harding, *Dadu* (Grandad) to the boys and girls, talked to them with pictures and 'Gospel Magic' about giving their lives to Jesus and letting Him guide them in the way. He was doubly translated into Bengali and Santali. The Spirit moved upon the interpreters also and the messages went home. The children – even with double translation some of them only understanding one third of what was spoken – were held in rapt attention.

Prayer is the key to the New Life Convention. Throughout the year, and especially during the time of the convention, many have been praying all over the world. At the Convention itself each morning started with dormitory prayers and there were two sessions of prayer all together in the Big Tent on Thursday evening and Sunday morning. Not every one took part in these activities, but the atmosphere was set. There were answers to our prayers, testimonies and healings.

When Christians get together they want to sing. So there was singing – singing in groups, congregational singing and special singing by Ruby Biswas, the blind singer. Ruby also taught us a new song which will be heard throughout the churches for a long time to come. It was a Bengali rendering of 'You are the Vine'.

The climax was Sunday morning worship in the Big Tent. It was a joyful time with participation in song by all the different language groups present. The convention continued throughout Sunday and even in the final thanksgiving meeting many people came forward. Most of them had come forward earlier in the week, but they wanted to testify again to their commitment to Christ the Way.

Please pray along with us:

* *For three pronged follow-up by counsellors, New Life committee and, most important, by the church from which the candidates came.*
* *For Children's work in Bangladesh. 50 per cent of the population of Bangladesh is under 15 years of age.*
* *For the speakers in their continuing ministry in different parts of the world with thanks for the ministry among us.*
* *With all thanks for the New Life Convention, 1987, let us pray for the New Life Convention, 1988, that the floodgates of Heaven will open even wider.*
* *The cost of the convention was £2,000. All expenses were met. Thanks be to God.*

Some real 'GOOD NEWS'

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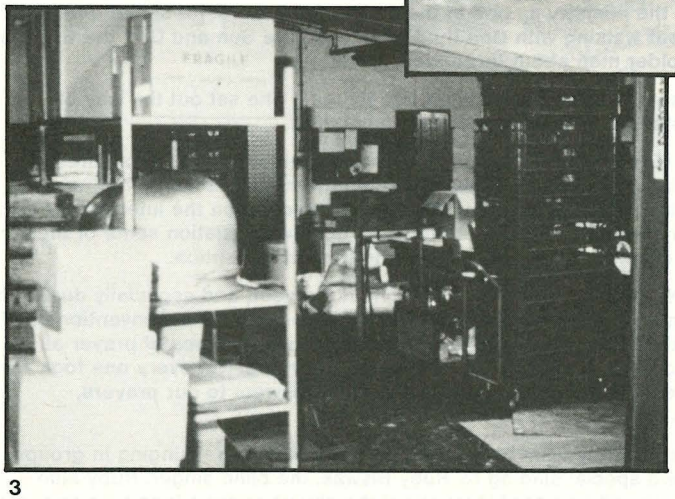

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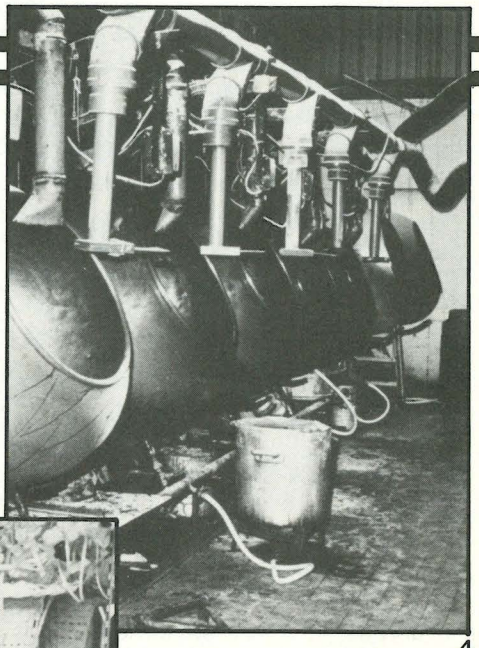

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What a place to start a church! A chocolate factory. It must be a labour of love. Just think of the distraction! But that's just what happened 40 years ago in France.

Armenian immigrants, Madame Papazian, her husband Ohanian, together with their parents were finding it difficult to travel into Paris from Sevran in order to join Armenian Christians. So they began to worship in their chocolate factory.

It was not very long before they began to realize that there were other Christians in the neighbourhood and in particular a Baptist who was travelling into Paris each Sunday. They linked up and the church began to grow.

Eventually the home mission department of the French Baptist Federation became involved and sent in a worker. The church continued to grow and moved from the

chocolate factory into its own building 17 years ago.

In the meantime, 19 year old Englishman, Bob Woollven, went to France with Youth for Christ.

'What got me,' he says, 'was the spiritual poverty of France. In 1969 we went into a town which had had no real Christian witness for 20 years. I was 19 at the time and I suddenly twigged that young people my age had never heard anything about the Gospel.

'I couldn't go back to England with a clear conscience knowing the needs, so I came back to France each year until 1976 when the Lord told me it was about time I did things more seriously.'

Bob trained in the Evangelical Theological Faculty in the western suburbs of France. Two years ago he was accepted by the French Baptist Federation as one of their pastors and he settled in the church at Sevran.

Although not large, the church has a membership of 59, it has grown by 16 per cent over the past year. At the moment the church is busily following up the contacts made after the 1976 Billy Graham 'Mission to France'.

So what does Bob have to say to people in Britain thinking about the new BMS involvement in France?

France is the *Forgotten Mission Field'* he says. 'France is about as well off as Cuba for evangelical Christians. Countries like Nigeria and Italy are better off than France.'

PHOTOGRAPHS

1 Chocolate factory

2 Madame Papazian

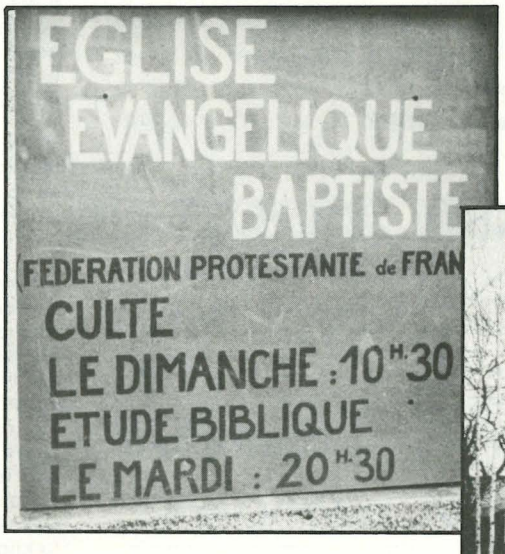
3 Part of the factory where services were first held

4 Chocolate vats

5 Chocolate bells all ready for Easter

6 Bob Woollven leading Bible study

7 Church building today



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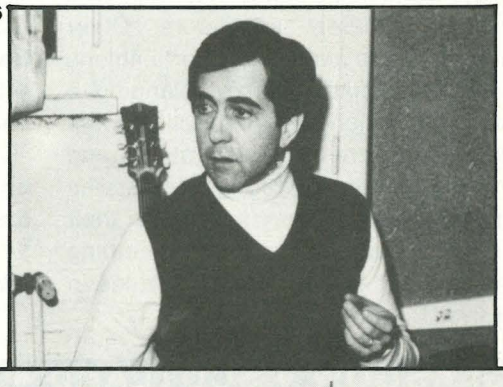

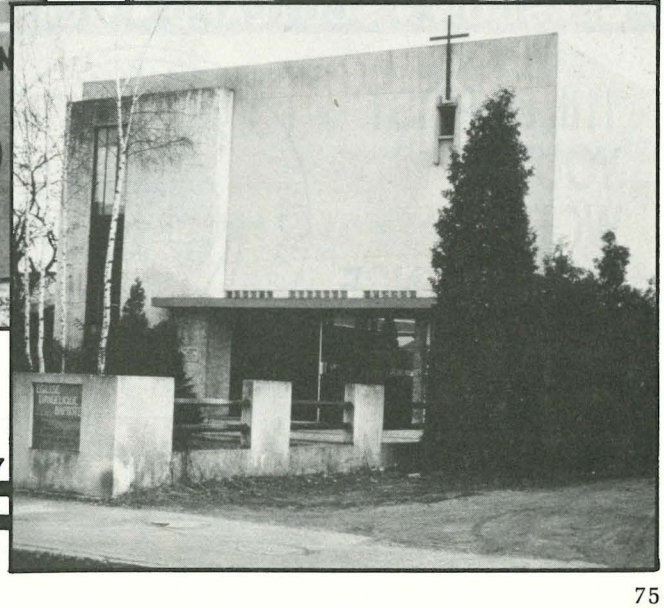

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MISSIONTALK

MISSIONTALK
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MISSIONTALK

GET ON BOARD FOR GLASGOW '88!

Plans for the largest international Baptist event for young people ever to take place in Britain are forging ahead.

'Our conference must reflect the world,' said Norwegian Baptist Youth leader Asbjorn Bakkevoll. He was speaking about the 11th Baptist Youth World Conference taking place in Glasgow from July 27-31, 1988.

'Not all conferences reflect the world,' he continued. 'Some conferences are held FOR the world in the sense that those who attend are merely spectators. Other conferences are almost all entertainment. On the other hand we are planning a conference which we trust will provide enrichment, renewal, inspiration and vision, so that many young people who come to Glasgow may return to their countries and churches and do something about the fact that Jesus Christ rules in their lives.'

The theme for the five day conference which will attract 10,000 young people aged 16-35 is precisely 'Jesus Christ Rules'.

In order to insure that the conference will indeed 'reflect the world', the International Planning Committee, chaired by Asbjorn Bakkevoll, includes people from 20 countries throughout the world.

For more information on the 11th Baptist Youth World Conference, write to:

Glasgow '88
Baptist Church House
4 Southampton Row
London WC1B 4AB

or
Baptist Union of Scotland
14 Aytoun Road
Glasgow G41 5RT

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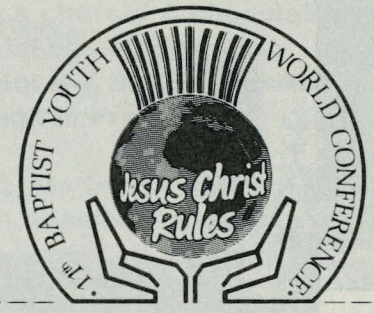
11th BAPTIST YOUTH WORLD CONFERENCE



27th-31st JULY 1988 GLASGOW SCOTLAND

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Glasgow '88
Baptist Church House
4 Southampton Row
London WC1B 4AB

or
Baptist Union of Scotland
14 Aytoun Road
Glasgow G41 5RT

Please send_____ brochure(s) and_____ registration form(s)

Name:_____

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CHRISTIAN MISSION IN NEPAL

Howard Barclay, executive director of the United Mission to Nepal, comments on some of the needs and opportunities within Nepal.

IN June 1985 we were delighted that the government was prepared to agree to an extension for another five years of our general agreement to work in Nepal. There were many comments of appreciation of what the United Mission to Nepal is doing, although we know that there are some expressions here and there of concern on the basis of our being a Christian mission.

However, the strong expression of appreciation and goodwill came though very strongly. We thank God for this. At the same time there are a number of sub-agreements which are still pending. Some of these have been worked on for a matter of years and we are still waiting for the final answer . . .

We need people prepared to spend a longer time with us in Nepal. There are leadership roles, especially where we need long term people who will carry responsibility over a period of time. This gives continuity and strength.

The leaders of the church in Nepal, for the most part, warmly welcome and encourage us to be part of the fellowship of God's people. They do ask, however, if we would bear in mind the need for an expression of our oneness with them in new ways, for example in their suffering. We hold this as an area of responsibility which we seek to fulfil.

Thank God for the growth of the church in Nepal. At the same time there is need for prayer that within that church there may be a continuing unity of spirit. How often we see those areas of tension which, on occasions, have actually led to divisions, which can so easily lead to a weakening of its fellowship and witness.

There is also a great need for literacy throughout the church as well as leaders as so many congregations have no real leadership and certainly no trained pastors . . .

In a recent study of the needs of our personnel across the mission one of the frequent areas of frustration was expressed in the lack of language ability. . . . Work pressures are high on the list of frustrations. Insufficient workload was one of the least felt areas of need. There is a specific study being carried on now to discover ways we can reduce the pressure of work. There are a number of ways in which it can be done, but we need to know the right ways.

There has been an expressed need recently for a deeper spirit of prayer in our projects from headquarters right through UMN. Would you pray that we shall know how to respond and above all how to make the necessary time available to pray together. We constantly need to watch our private devotions . . . **EPS**

OBITUARIES

CONSTANCE ALLEN

Connie Allen, who died on 2 November, aged 84, was the daughter of BMS missionaries, the Rev A E and Mrs Greening of Shantung, and she was baptized at Chefoo, the missionary school.

She returned to China as a single missionary in 1931 where she met and married the Rev T W Allen in 1934. They served together in Taichow, Shansi until Tom's health meant they had to transfer to Shantung, where they worked until the outbreak of war. Colleagues spoke of Connie's warm-hearted cheerfulness and gaiety.

With the threatening hostilities Connie, and her three children, Elizabeth, Philip and Margaret, attempted to go to Australia. But after Pearl Harbour they were trapped by the turn of events and interned in Manila from 1942-45. Tom, still in China, was interned with other BMS missionaries in Shanghai.

Conditions in the camp for Connie and the children were hard, but Connie's faith and courage proved to be a great inspiration to others. *If it had not been the Lord who was on our side, when men rose up against us, then the waters had overwhelmed us, the stream had gone over our soul. Our help is in the name of the Lord, who made heaven and earth,* she quoted from Psalm 124.

When it was no longer possible for them to return to China after the war, Tom became field secretary in Ceylon where they stayed from 1951-56. They returned to Leicester where Tom worked with the United Society for Christian Literature. They returned to Sri Lanka in 1967 where they worked for a further two years before retirement.

Connie's life was hard and her Christian service costly, but it was cheerful, resilient, and full of irrepressible high spirits, the result of a faith established on a lifelong commitment to her Saviour and Lord.

GLADYS CLARA ENNALS

Gladys Ennals, who died on 1 January aged 88, was trained as a teacher and married William Hedley Enalls in 1925. They sailed to the then Belgian Congo in 1926. On the three month journey which took them eventually to Yakusu, they studied the Lokele language so that she was able to help in the Girls' School within a few weeks of her arrival.

As the years passed, she became involved with the Infants' School and with Teacher Training. The training work gave her great joy because it ensured that not only was Christian Education being given at Yakasu, but that the teachers who received training would return to their villages equipped to preach and teach the Gospel.

Gladys and Hedley travelled many miles preaching the Good News, examining the school children, taking part in Baptismal services and giving encouragement to African pastors, teachers and Church members.

Gladys shared in the work of the Yakusu printing press. The African manager of the press, now over 70 years old, still writes about his years with 'the Ennals'. Gladys spent many evenings reading and correcting proofs not only of Christian books, but Hygiene, French, Maths and African Folk Lore.

Her first love, however, was the Women's School for wives of student nurses, teachers and workmen. Reading, writing, sewing, hygiene, cooking, were all on the timetable. Her longing was that African women would become Christian wives and mothers.

Hedley and Gladys returned to Britain in 1951 to what was an active retirement. Her love and interest in Yakusu remained and she corresponded with Africans and missionaries alike.

CHINA

★★★★★★★ ■ ■ ★★★★★★

NEW 'AMITY FOUNDATION' GUIDELINES

The Amity Foundation is the Christian organization working with various church-related groups, including the BMS, which want to assist in cultural, educational and social service programmes in China. A statement issued recently comments on these relationships.

It says that such aiding groups should be in 'general sympathy with China's socialist modernization . . . be willing to abide by the laws and customs' of China, and 'respect the Three-Self principle' of Chinese church life. The foundation opposes 'random distribution of Christian literature, fund-raising for church building and other work, the use of funds for the training of Chinese church workers . . . and similar practices which are carried on without the expressed consent of proper Chinese church authorities.

'It is unfortunate,' Amity added, 'that there are still a number of Christian groups overseas which use language teaching or the offer of technical assistance as a cover for clandestine activities.' It called such 'an offence to the Chinese people' which is 'opposed by Chinese Christians'.

EPS

MISSIONTALK
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PRAYER DIARY

BAPTIST ASSEMBLY — BRADFORD
5-11 April

It is the first time that these meetings have been held in Bradford. Pray for all those involved with the arrangements and that everything will go well. The Yorkshire Baptist Association celebrates its bi-centenary this year. Pray that the churches may all be encouraged by playing host to the meetings. Margaret Jarman is the incoming President of the Baptist Union of Great Britain and Ireland, and Fred Drake the incoming Chairman of the Baptist Missionary Society. Pray for vision and for wisdom in all their responsibilities. Pray for a renewed commitment on the part of the churches to the work of the Union and the BMS.

CHURCH WORK IN BANGLADESH
12-18 April

Christians in Bangladesh are a very small minority of the vast population. Many of the churches are small in isolated village situations. This is particularly true in the Chittagong Hill Tracts area — a sensitive region where travel is strictly controlled. Pray for the pastors working here, that they will be conscious of being part of a worldwide church. One of the pastors from this area has gone to South Korea for ministerial training. Remember him and his family who remain in Bangladesh.

EDUCATION IN AFRICA — UPOTO
19-25 April

Well over half the Primary and Secondary Schools in Zaire are run by the churches. Although salaries paid by the State to teachers have risen by about 70 per cent, their earnings have fallen considerably in real terms. Even head teachers find it necessary to augment their salary — by growing food if they live in a village, or turning to small scale commerce. When his own children are hungry or his wife is ill and medical treatment expensive, the temptation for a teacher to extract extra cash from his students may be harder than we in the West can grasp. Pray for Christian teachers in their difficulties and for their witness. Remember the Head Teacher of Upoto Secondary School, Cit Shungu, and Valerie Watkins who teaches at Upoto — and the Zairian colleagues.

MEDICAL WORK IN INDIA
26 April–2 May

There are now only two BMS medical personnel in India — Dr Betty Marsh is Medical Superintendent of the hospital at Berhampur, Orissa; Ann Bothamley is responsible for the intensive care and leukemia and cardiac units at Vellore. Staffing is a problem at Berhampur, but Betty gives thanks for an Administrative Officer who has relieved her of daily administrative tasks. Pray for Betty and the Nursing Superintendent, Mrs Renubala Patro.

In addition to her responsibilities in the hospital Ann, with her colleague Marlienne, looks after three children at school in Vellore, whose parents work in remote areas. They are hoping to have a hostel built on newly purchased land. Pray that the Lord will direct and guide for each step of the way.

MISSIONARY MOVEMENTS

Arrivals
Miss P. Woolhouse on 20 January from CECO, Kimpese, Zaire.

Departures
Rev J and Mrs Clark on 11 January to Campo Grande, Brazil.
Dr and Mrs L Bulkeley on 15 January to Yakusu, Zaire.
Miss L Davies on 19 January to Kathmandu, Nepal.
Mr F Swindell on 25 January to Kathmandu, Nepal.
Rev and Mrs C Collict on 26 January to Campinas, Brazil.
Rev and Mrs M Gardiner on 26 January to Campinas, Brazil.

Births

Deaths
On 1 January, **Mrs Gladys Ennals** (Zaire 1930-51).
On 21 January, **Miss Margaret Alice Killip, BA** (China & India 1936-68).

ACKNOWLEDGEMENTS

Legacies	£
Miss Mary Atkins	5,000.00
Miss W. L. Bond	1,000.00
Mrs Dora Lilian Flint	325.00
Mrs G H King	48,752.73
Mrs F L Skidmore	682.44

General Work
Mustard Seed: £60.00; Anon: £5.00; Via London Baptist Property Fund: £50.00; Anon: £5.00.

Gift and Self Denial – Anon: £5.00.

BAPTIST HOLIDAY FELLOWSHIP

WESTHOLME, MINEHEAD

- ★ Seafront Hotel
- ★ 31 comfortable bedrooms – some en suite
- ★ Excellent Food
- ★ Happy Fellowship
- ★ Low rates for families

HOLIDAY FLATS – MINEHEAD

- ★ Spacious – Sleep 2-10
- ★ On Seafront
- ★ Fully carpeted and equipped
- ★ Colour TV
- ★ Own Car Park
- ★ Friday to Friday or Saturday to Saturday

MEET BAPTISTS ACROSS THE WORLD

DENVER – USA

14-29 August

Leader: – Rev Dan Weller

- ★ Stay with Baptist Families in the shadow of the Rockies
- ★ Visit the Grand Canyon

AUSTRALIA

January 1988

Leader: Rev Dan Weller

- ★ Join the Australian Bi-centenary Baptist Convention
- ★ Holiday in Queensland
- ★ Stay on with Family or Friends

FELLOWSHIP HOLIDAYS

MALTA – 21-28 April – Leader: Rev Douglas Monkley

CYPRUS – 26 May-9 June – Leader: Rev Frank Wiltshire

Full details from: Baptist Holiday Fellowship (MH)
1 The Esplanade, Minehead, Somerset TA24 5BE (0643) 3473

BACK PAGE BILL BOARD

BAPTIST ASSEMBLY BRADFORD

Tuesday April 7
Annual BMS Members Meeting
2.30 pm in The Great Hall
Bradford University

Wednesday April 8
Annual Public Meeting and
Valediction of Missionaries
7.45 pm St George's Hall

Thursday April 9
Missionary Sermon — preacher
Michael Griffiths — and
Communion Service
11.15 am St George's Hall

BAPTIST ASSEMBLY BRADFORD WOMEN'S RALLY

'God at Work in the World'

Wednesday April 8
2.30 pm
St George's Hall

Tickets available from:
Women's Department
Baptist Missionary Society
93 Gloucester Place
London W1H 4AA
Please send SAE with your application

OPPORTUNITY FOR SERVICE with the BAPTIST MISSIONARY SOCIETY FRANCE

EVANGELISM AND CHURCH PLANTING

The BMS has been invited by the Federation of Evangelical Baptist Churches in France to 'share in the work of proclaiming the Gospel in the largely secularized country of France'. (Pastor André Souchon, Executive Secretary.)

The immediate need is for two pastors/pastoral couples, with enthusiasm and vision for work with small groups of Christians. Language training and orientation will be provided.

The task will be one of evangelism and church planting alongside Baptists in France.

THAILAND

EVANGELISM, LAY TRAINING, CHURCH PLANTING

Invitations have been received by the BMS from Baptist Church groups in Thailand to send two missionaries/ missionary couples for evangelistic, lay-training, medical and church planting work in that country.

Thailand has a population of 52 million. The majority are Thais with significant minorities of Chinese and tribal peoples. The dominant religion is Buddhist. Christians are about one per cent of the population.

The BMS hopes to co-operate with other Baptist Mission agencies from Australia, Sweden and America in response to requests coming from Thai, Chinese and Tribal Churches.

ZAIRE

PUMP ERECTOR

An experienced pump erector is required to work on water supplies at various church hospital sites in the Republic of Zaire.

The work comprises the installation of two solar-powered pumpsets and one solar-powered transfer pumpset together with diesel generator standby equipment.

Applicants should be experienced in the installation of electrically driven borehole equipment and the erection and operation of diesel-driven alternators. Supervision of the erection of roof guttering and rain-water collection tanks also form part of the project.

Someone with expertise and keen Christian commitment is needed urgently.

For further details please write to:

Miss Joan Maple
Personnel Secretary
Baptist Missionary Society
LONDON W1H 4AA

MISSIONARY MAY 1987 20p

HERALD

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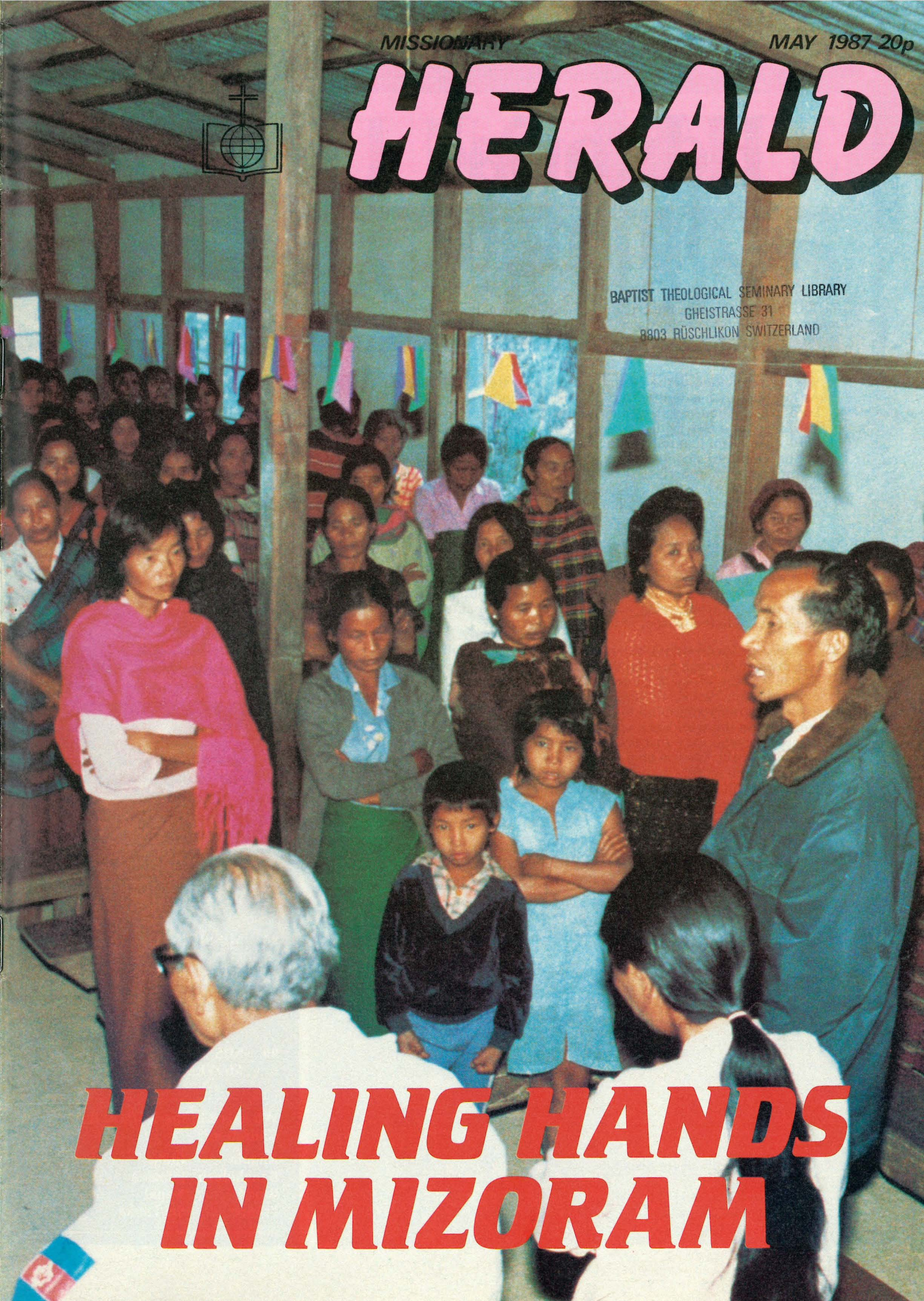

HEALING HANDS IN MIZORAM

Editorial Comment

THERE are times when the Baptist Missionary Society needs to make its position very clear and in the light of the missionary sermon, preached at this year's Assembly by Dr Michael Griffiths, this is one of them.

1. We are committed to the Gospel which is for the whole person. As Reg Harvey has written recently in the *Baptist Times:* 'Our Lord, who is the Gospel, was not simply a mouthpiece with a message, but a man with a ministry. We cannot do justice to our Lord if we claim that only evangelists and pastors are front-line troops. Our Lord's compassionate acts and healing ministry were an integral part of the Good News. BMS missionaries who are medics, teachers or development workers, as they offer their skills in Christian love and under the guidance of God, are front-line troops serving the one Saviour Lord.'

2. We remain committed to the view that life in all its fulness is discovered only in Jesus Christ. However, 'as we come face to face with people of other faiths we are discovering a new courtesy, humility and integrity as to their own faith, but we are nevertheless encountering such folk from a standpoint of deep commitment to the Gospel of Jesus Christ'.

3. We see our involvement in mission as part of the totality of God's one mission through his one Body under the headship of Jesus Christ. 'For the Western Church to feel that the tasks of evangelization rest solely upon our shoulders is to be deluded as to God's guiding and blind to the evidence of the Spirit of God at work within the world as a whole. There is a continuing task for those of us who have discovered the riches of Christ within the Western world. We are able to bring the British cultural heritage to offer to the world Church. But the need is for a genuinely true partnership in the spirit of God. Across the oceans and across denominational barriers, the BMS is glad to be within such a partnership.'

'The BMS remains totally committed to being the servant of God and to engage with Him in the tasks of mission whenever, wherever, and in whatsoever role He makes clear.'

MISSIONARY HERALD
THE MAGAZINE OF
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Bangladesh	Jamaica	Trinidad
Brazil	Nepal	Zaire
France	Sri Lanka	

FACING THE UNFAIR AND INEVITABLE?

by a missionary doctor in Zaire

NINE years ago, Fulani came into the world screaming with the new environment and causing her parents great rejoicing as a birth anywhere in the world does.

Father was a subsistence farmer and, thanks to his wife who carried the surplus produce on her back for sale in the market ten miles away, they were eventually able to buy a goat and start breeding goats, so having some security for unexpected expenditures.

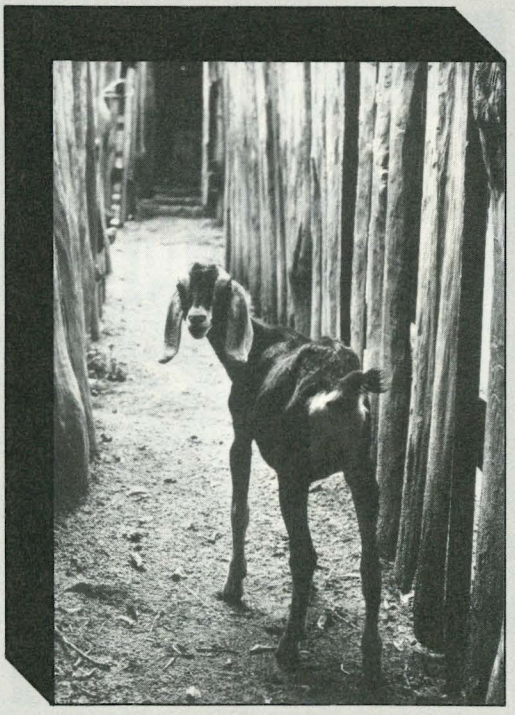
Selling the odd goat also enabled them to pay Fulani's annual school fees at the local mud-hut primary school. Fulani's parents accepted her as a gift from God and were excited by her continuing survival – one sister died of diarrhoea and a brother of measles – and her progress at school.

High hopes

She was an attractive girl and they had high hopes that she would marry a man a bit better off even than themselves, perhaps a teacher, a nurse or even a village trader.

However, recently she has begun to lose weight and, not getting any better with the treatment at the local dispensary, they decided to sell a goat and go off to the mission hospital a day's walk away.

Mother carried her 'piggy-back' quite often because she is so quickly tired. At the hospital, a few questions and a urine test reveal that she has diabetes. After a week's treatment with injections and the high cost of food in the town, all the money they got from selling the goat has been used up, but Fulani is feeling fine.

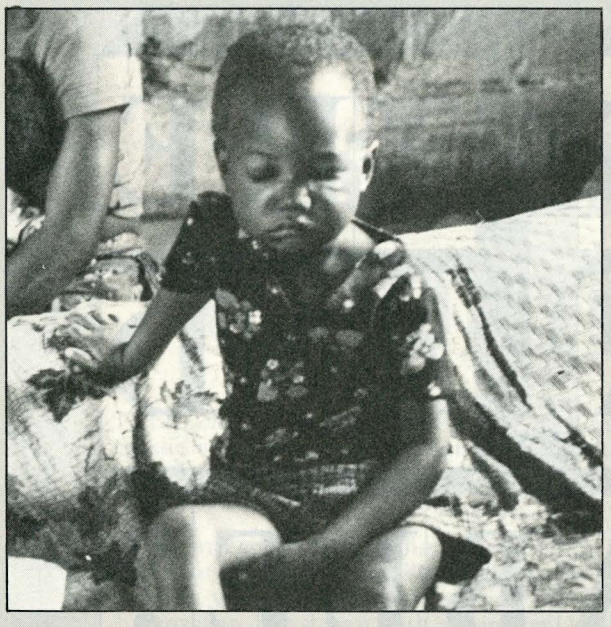


The doctor explained that Fulani needed an injection every day. Each injection costs a third of a nurse's daily wage and must be kept in a refrigerator. The nearest one is at the hospital. Her parents could not see the point. She was obviously cured, so they set off home delighted, but confused.

Desperation

Inevitably she fell ill once again, but since the only goat left was reserved for big brother to pay his bride price, they returned to the local dispensary where the nurse confirmed that Fulani needed insulin for the rest of her life. That was impossible, so they turned to prayer and, near the end, in desperation, to the witch doctor. Finally father and mother came to terms with the fact that Fulani only had a day or two to live.

This is not a true story, although I did have a young girl who died of diabetes in the village a few years ago, having been stabilised in



hospital. But *I* have another *baby*. Another gift from God. It is a vision of seeing that children in the 50 mile wide area served by the hospital have access to simple medical care, which will prevent the deaths from diarrhoea and measles from which Fulani's family suffered.

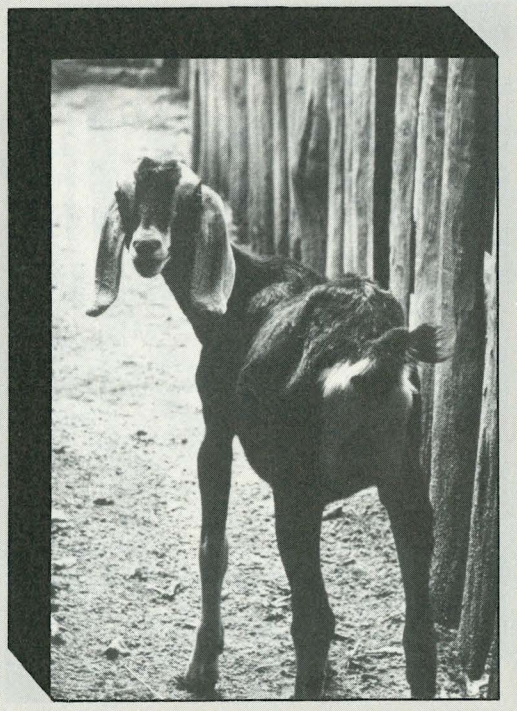
Painful decisions

I know that, as dialysis facilities in Britain are inadequate for the growing number of people being kept alive on them, so the BMS drug grant could not cope with the numbers of diabetics who would stay alive if treated. Deciding who should get such help here would be painful were it not for the fact that the scarcity of refrigerators, high food costs in hospital towns, village beliefs keep the number of those suffering from degenerative diseases like diabetes down.

But Lord, surely it cannot be your will that children die of diarrhoea and measles that people here *can* afford to treat or prevent? Like Fulani's parents, Lord, I have put a lot of care into the *baby* you have entrusted to me. I haven't killed any goats to get my *baby* onto its feet. It's your *baby* anyway. But one aid agency is giving some money to help transport costs so that we can visit the dispensary and maintain the quality of care, but it's only for four years and then who pays?

Getting medicines out to the dispensaries, ensuring adequate stocks despite erratic buying opportunities in the capital and the necessary pricing and book keeping, is not complicated for me. But there are no Zairian nurses here with completed secondary education, so how can I hope they will ever be able to keep this going?

I have two US Peace Corp Volunteers who do most of this, but they are not being replaced because we are 'too inaccessible'.



The Kinshasa end of the pipeline is getting increasingly fragile.

Who will help?

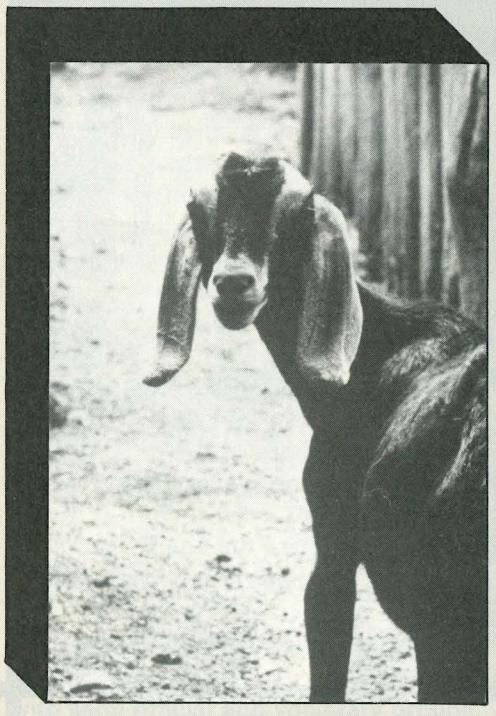
My, I mean your *baby*, Lord, is well now, just like Fulani after a week's insulin, but where is *next* week's insulin coming from? As she gets bigger she'll need more. Another aid agency in Britain has said the work is much too much for one of *their* candidates to undertake. It would be nice to think we could get 'registered' nurses from the schools in the more developed parts of Zaire, but where would we find the money to induce them to leave the security of their own tribal areas with their good communications? How could we know if they were trustworthy?

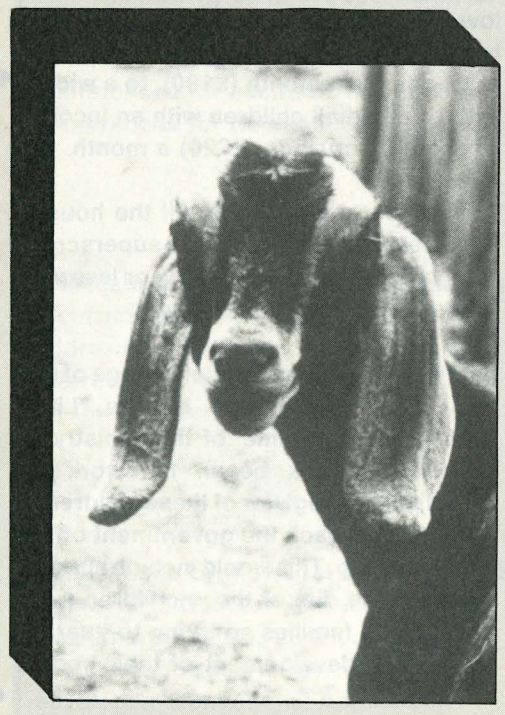
Actually the *state* gave me this *baby*, but I still believe it's yours Lord. With IMF pressures, the state cannot afford to pay health workers and hopes the church will make the *baby* self supporting from patients' fees. Maybe in 15 years time copper prices will be and oil prices down, and some of the nation's debts forgiven or paid back. But will your *baby* still be alive then Lord? Fulani needed insulin for longer than the sale of one goat could provide for. Your *baby* needs committed competent workers now, not one-off gifts, nor armchair theories or hand-wringing.

The Zairian church each year asks for pharmacists, nurses and doctors, yet each year the number of experienced (more than five years) missionaries diminishes, while the number of one-off gifts from British churches rises. Lord, I'm sure this is your *baby*, but must it die?

PS. Lord, my Zairian colleague has a *baby*. His is called the 'hospital' and he has similar needs for committed competent staff.

PPS. Lord, my furlough's due this year.





AERO RANCHO II

SOUNDS like some kind of theme park, but it's all linked with Frank and Peggy Gouthwaite's new location in Brazil. They are to work with the Baptist Friendship House in Campo Grande, Mato Grosso do Sul.

Whilst waiting for a temporary base to be prepared in the *favela* known as Dona Neta, Frank tried to get to know the most needy areas within Campo Grande and, as far as possible, meet some of those needs, so beginning what is known, in Baptist circles within the Convention, as Aero Rancho II.

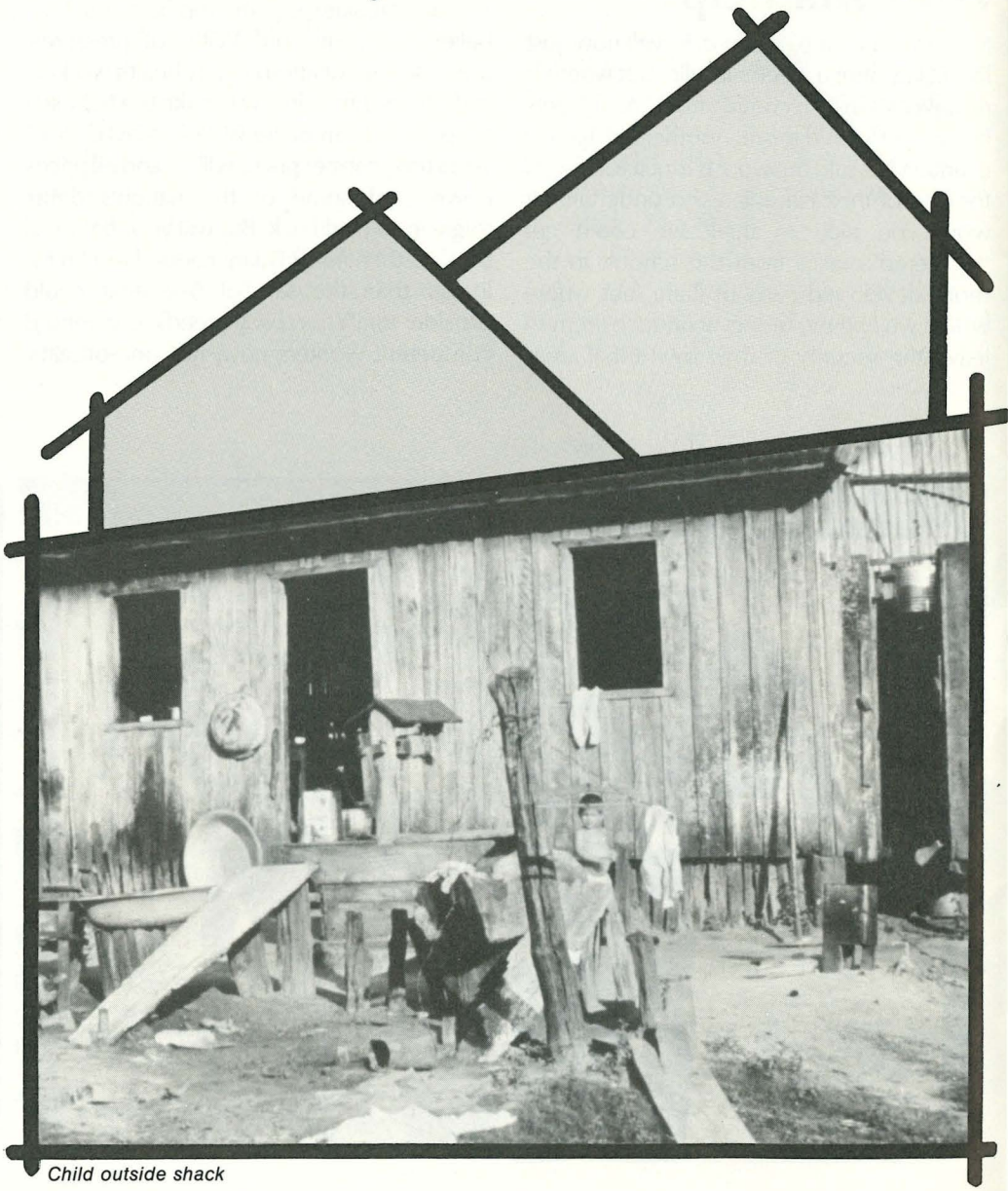
Aero Rancho II is a block of 40 plots each six by 30 metres in size and situated almost one kilometre away from the main community of Aero Rancho. Families have bought their plots, representing a big step forward for them.

Low incomes

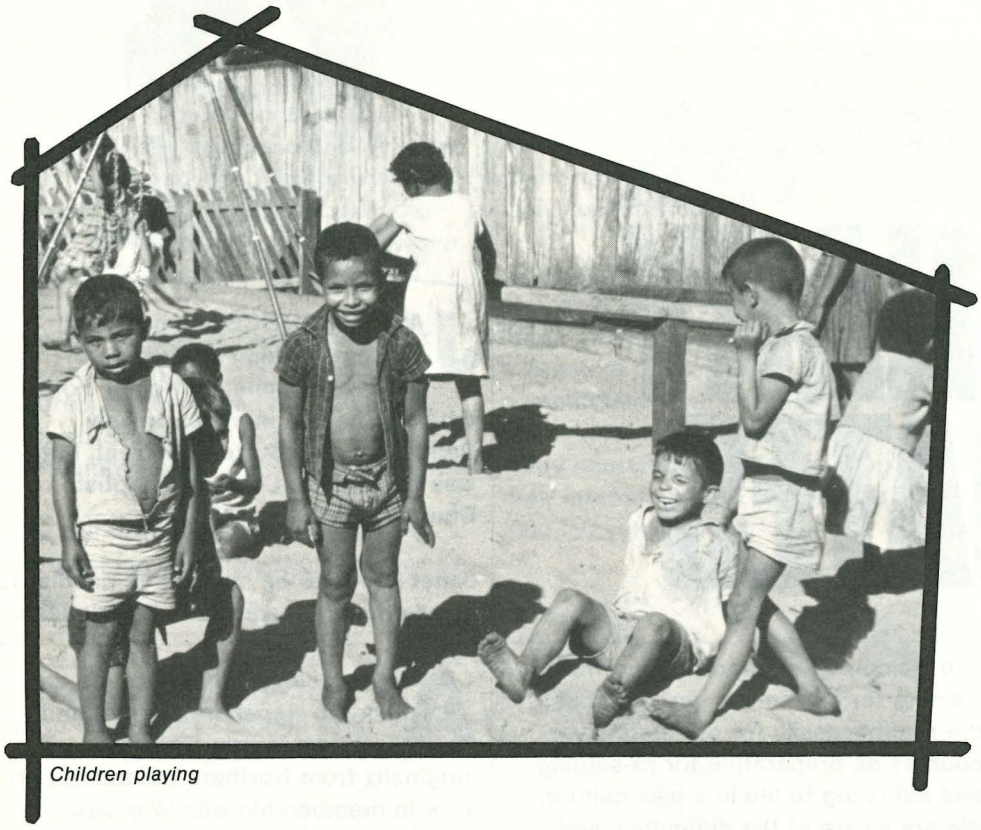
The area is served with electric light, but still does not have a mains water nor a drainage network. All of the families have low incomes, varying between a bricklayer, who would normally receive 2,000 cruzados each month (£100), to a widow with three small children with an income of only 400 cruzados (£20) a month.

It is almost a slum area. All the houses have beaten earth floors. The superscructure varies between the more or less well made, and a torn plastic sheet.

There are 36 children under the age of six, who could be helped by the 'Little Brother's programme' of the Ministry of Education. Frank began his work by establishing a register of these children in order to approach the government office to ask for help. This would include supplements to the diet of those children from low income families so trying to guarantee normal development of their bodies and minds.



Child outside shack



Children playing

Family profiles

Frank has used the opportunity given by the census to obtain other information about family income, occupation, health, hygiene, whether they produced their own food or not (and if not why not) and religion. He hopes that this profile will help in the future as Baptists develop their social work among the people of the area.

He approached the local Secretary of Agrarian Affairs to sound out the possibility of being granted a site to construct a hut where their work could be based. The Secretary was most helpful and ready to make a plot available. The local community was also ready to provide the necessary manpower to put up such a construction.

Frank is hoping to obtain the necessary materials and equip the new building with a stove, pots and pans, and to find a teacher who is able to work with children of a pre-school age. The building has been started and the first Baptist Church of Campo Grande is supporting the work.

Frank has also established good relations with various municipal authorities and with semi-official and voluntary groups.

Home creches

One positive achievement of this initial work has been the establishment of four 'home creches' in various *favela* dwellings. In this way a group of about five mothers are able to co-operate so that four can go out to work and contribute to help the one who looks after the children of all five.

After evaluating the relative needs of several *favelas* in Campo Grande, Frank has been able to suggest where the Baptist Friendship House should be sited – Afonso Pena/Taquarassu *favela*.

Frank and Peggy work with the Guanandi Baptist Church in Campo Grande where Peggy has responsibility for the Junior Sunday School. She also runs a Sunday School for about 30 children in the Dona Neta *favela* on Sunday afternoons.

Frank helps with the Embaixadores do Rei (a Baptist Boys' organization). Another aspect of Frank's ministry is that of teaching second and third year students in an Old Testament course at the Theological Faculty.

A TONIC FOR ZAIRE

Has anyone got a tonic solfa edition of Sankey's 'Sacred Songs and Solos'? A pastor in Zaire is looking for one. He has an ordinary music edition, but most Zairians can only read tonic solfa. If you have can you please write to:

The Editor,
Missionary Herald,
93 Gloucester Place,
LONDON,
W1H 4AA

but please do not send copies of the book yet.

OPPORTUNITY FOR SERVICE WITH THE BAPTIST MISSIONARY SOCIETY

PROMOTION SECRETARY

A good communicator with a deep commitment to world mission is required. As well as initiation and stimulation of general educational and promotional activities, the person appointed will carry special responsibility for young people's work. This will involve general supervision of the Society's work among the 15-25 years age group, with the conduct of conferences for such folk and training conferences for their leaders.

Applications should be accompanied by a curriculum vitae and names and addresses of at least two confidential referees who will be able to comment on the applicant's relevant experience.

Applications by May 31st to Revd R G S Harvey, BA, General Secretary, Baptist Missionary Society, 93 Gloucester Place, London W1H 4AA, marking envelopes 'Confidential Application'.

NEW MISSIONARY CANDIDATES

Janet Prentice

JANET PRENTICE is a doctor at present working in Burton-on-Trent General Hospital as Senior House Officer. She is a member of New Baptist Church, Burton-on-Trent, but was baptized at Llanishen Baptist Church, Cardiff, in 1973.

Janet hopes to be involved in paediatric or community medicine in Bangladesh.

IT'S only three years since Harold and Barbara Blake became Christians – the result of a Billy Graham campaign – but they are both experienced in sharing their faith with others. Baptized at London Road Baptist Church, Lowestoft, in 1984 they are involved in evangelism, visiting and in church-planting on a new estate. They have both been on a Partnership Mission to the United States.

'We were led to work overseas through a missionary prayer meeting showing slides of Butwal Technical Institute, Nepal, and the apprentice training scheme there, followed by an opportunity to take early retirement from a life-time of craft engineering and apprentice training.

'We welcome the opportunity of further training for missionary work, and see the real necessity for orientation courses as preparation for re-settling and adjusting to life in a new culture. We are aware of the difficulties and problems associated with leaving our home and church, but are convinced that we will adjust, settle and enjoy our new life and work, because of the Lord's giving of His strength and grace following obedience to His call.'

Barbara, a native of Manchester, is Head Teacher of a primary school and will be doing educational work with children or young adults in Nepal.

Harold and Barbara Blake

ALSO looking forward to life and work in Nepal are Dermot and Kathleen Morris. They are originally from Northern Ireland but are now in membership with Wigtown Baptist Church in south west Scotland, one of the newest Baptist churches north of the border.

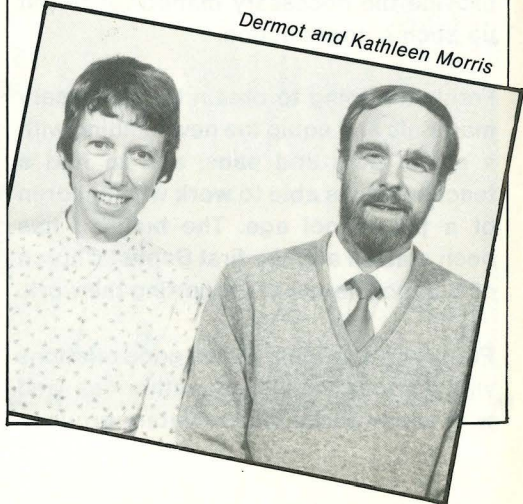
'It's exciting that such a young church already has two missionaries among its members,' said the Rev Matthew McLachlan at the March meeting of BMS General Committee.

Dermot, 45, is an electrical engineer and has also been running a small-holding since 1982.

'We experienced a definite call to overseas service during a missionary sermon by Ron Armstrong, BMS Scottish Representative. He spoke about the need for someone with exactly Dermot's training. We realized that God had prepared us in many ways during the previous five years to respond to that need.'

Joy is an educational psychologist.

Dermot and Kathleen Morris



THE Irish-Scottish link is there too with Foster and Jean Wright.

Foster, 43, has served in the Baptist ministry in Ireland and Scotland for 14 years and was President of Scottish Baptist Christian Endeavour for two years. He is at present minister of Denny Baptist Church.

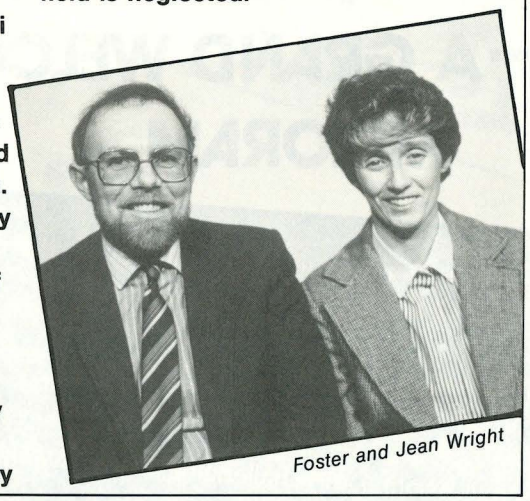
Jean, 44, as well as being a pastor's wife and the mother of two adult children and two aged ten, has been involved extensively in social and community work.

They will probably be doing pastoral and teaching work in either Zaire or Sri Lanka.

'We were first led to consider overseas service by the challenge which the Lord put to us through our own local church. We were converted in a very missionary minded Baptist church in Northern Ireland and the needs and challenge of world mission were constantly before us.

'We feel that world mission should play a large part in the local church as we believe that mission is the responsibility of the local church. We feel that a denominational missionary society, like the BMS, is really the local churches banding together to undertake a work which would be beyond the ability of individual churches.

'In view of this, world mission should play a very active part in local church life in prayer, in giving and coupled with a constant challenge for greater commitment to world mission. Sadly this is not always the situation and so many churches get so caught up in their internal church life that the wider field is neglected.'



Foster and Jean Wright

Michael and Daveen Wilson

MICHAEL WILSON has already spent three years in Lesotho doing agricultural and development work with TEAR Fund. He is an agriculturalist from Cheshire but now in membership at Sutton Coldfield Baptist Church. He met his wife, Daveen, while studying at All Nations College.

Daveen is the daughter of missionaries in Brazil, where she was baptized in 1963. It is yet to be decided where they will go to serve.

NEW MISSIONARY CANDIDATES

PIRJO LITTLE is no newcomer to missionary service. She has worked as a nurse in Nepal since 1982, serving with the Finnish Evangelical Lutheran Church. She met BMS missionary, Stuart Little, a dentist working in Nepal, and they married there in 1985. Pirjo is now a member of Hillhead Baptist Church, Glasgow.

'My commitment to the Lord meant also to be open for the possibility to work overseas and to work with a missionary society. I believe I have, therefore, a better chance to help the whole person – body, mind and spirit than in just working with an aid agency.

'After being in Nepal for four years, I am very much looking forward to settling back into that country. It is our responsibility as Christians and as part of a world wide church, to be involved in mission work. Some are called to go overseas, some are called to work in the home church. Mission should play an active part in local church life.'

Stuart and Pirjo will be returning to Nepal this summer.

This brings to 43 the number of missionary candidates in training for work overseas with the BMS.

In 1984 286 people enquired about overseas Christian service and 18 were accepted. In 1985 this increased to 299 enquiries and 22 accepted. Last year 348 people wrote to Joan Maple, BMS Personnel Secretary, and 27 were eventually accepted.

Pirjo and Stuart Little

IF YOU ARE INTERESTED IN MISSIONARY WORK WITH THE BMS CONTACT

MISS JOAN MAPLE
PERSONNEL SECRETARY
BAPTIST MISSIONARY SOCIETY
93 GLOUCESTER PLACE
LONDON W1H 4AA

H·E·A·L·I·N·G H·A·N·D·S

'CHIBAI' — A GRAND WELCOME TO MIZORAM

. . . is this year's BMS Women's Project to raise £23,000 towards the cost of the new out-patients department at Serkawn Christian Hospital, Mizoram, India.

Since the opening of a dispensary in 1919, the love and compassion of Christ have been shown through medical care in this part of Mizoram.

The story of the church there is exciting and challenging. In just over 80 years, 90 per cent of the population has become Christian.

'Hallelujah, for the Lord our God reigns.' The Mizo people sing this with great fervour and know it to be true in their own experience.

It is a long time since foreigners have been allowed into Mizoram in north-east India, so it was a great privilege for Neil and Marjorie McVicar when they were allowed to visit this state in December last year.

. . . . .

WE flew to Silchar from Calcutta because the direct flight to Aizawl had been requisitioned by the Lt Governor and his party. We arrived at 10 a.m. and waited until 4 p.m. for the flight to Aizawl, which, in the end, was cancelled.

After some negotiation with the Mizoram Liaison Officer, he arranged for us to be taken by car to Kolisib, where we could meet up with Dr Lal Hminga, General Secretary of the Mizoram Baptist Church.

When we eventually got to Aizawl, we were very surprised to see a large banner across the main street welcoming 'Rev and Mrs Neil B McVicar, BMS Representative for Asia!' This was the first of many banners welcoming us to Mizoram.

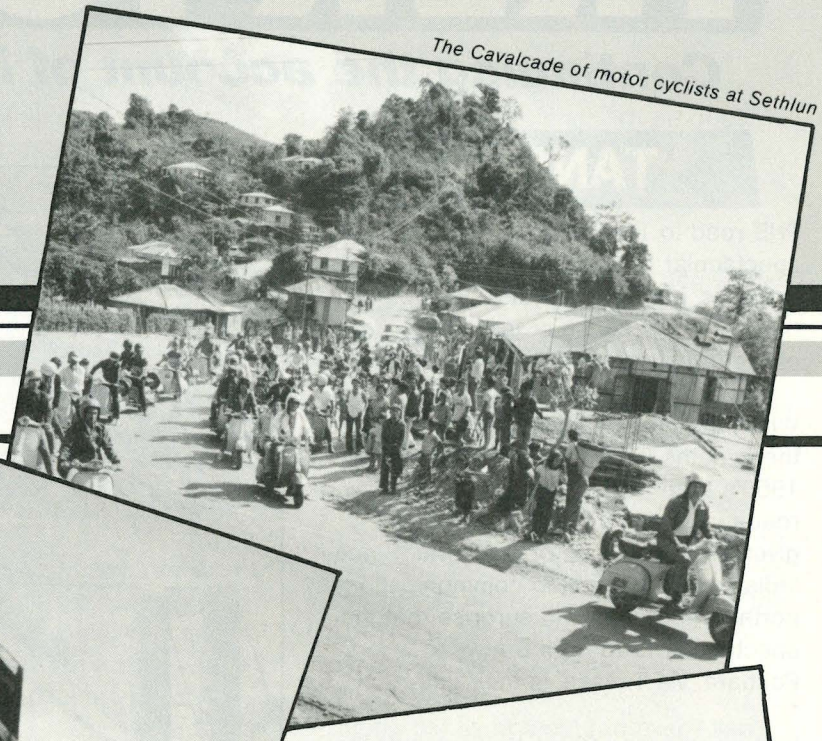
We first of all went to the home of C Lal Ruala, Hminga's younger brother, who is Minister of Agriculture for Mizoram.

After a meal, we were on the move again, this time to Serchip. The roads have improved quite a bit since my last visit to Mizoram in 1963, but nevertheless there were many bends to negotiate because the road follows the contours of the hills.

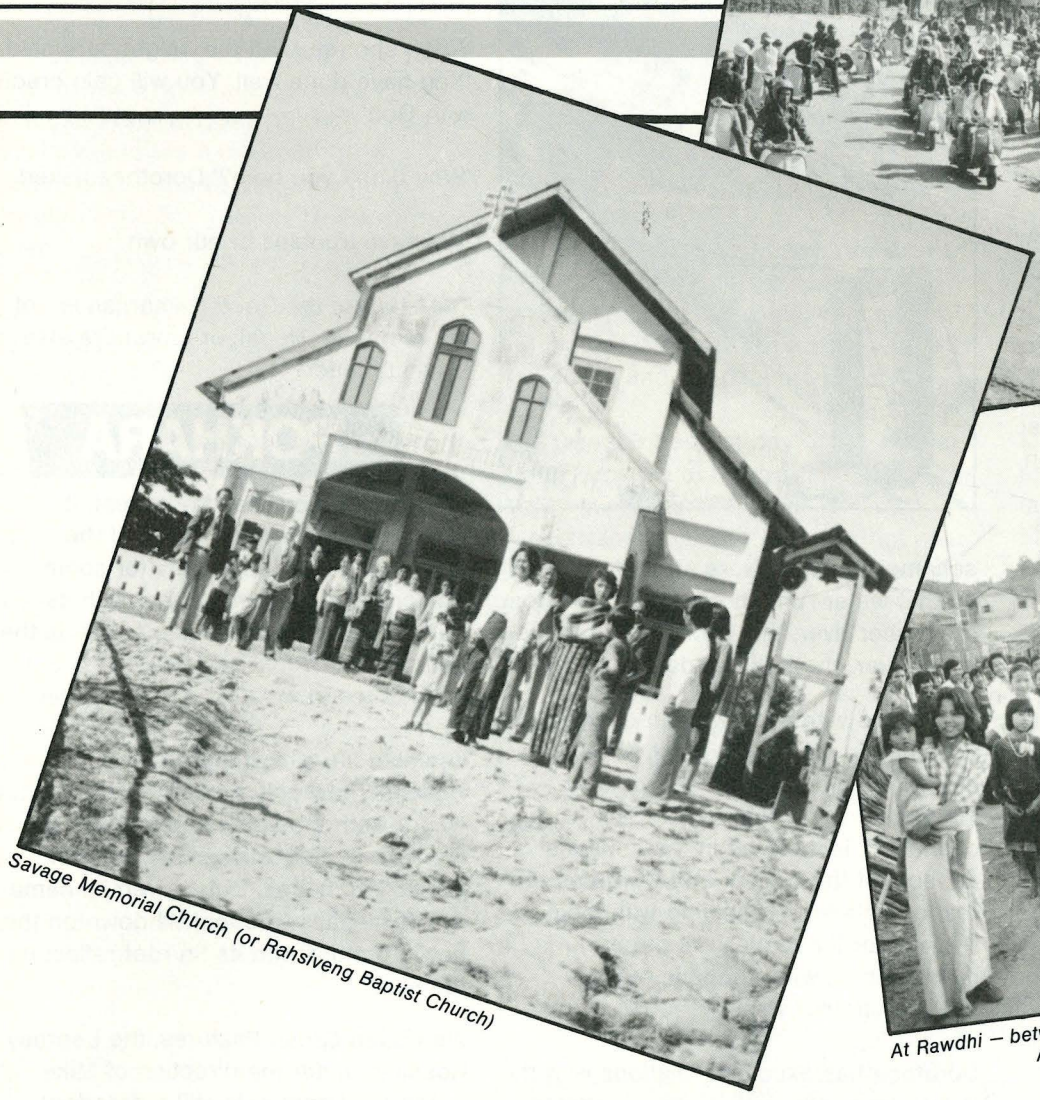
All the road improvements taking place caused a lot of dust, which found its way into everything and every place! Because we were late a welcoming party of banners and garlands and 13 car loads and three buses of people to welcome us had to leave. This was sad as it was the second time folk had been disappointed, the first time being when it was not possible for us to visit in April.

All along the way, until we got to the outskirts of Lunglei there were welcoming parties, speeches of welcome and our responses. We were certainly in no doubt that Mizoram and its people were very glad we had come to their land to share Christian fellowship.

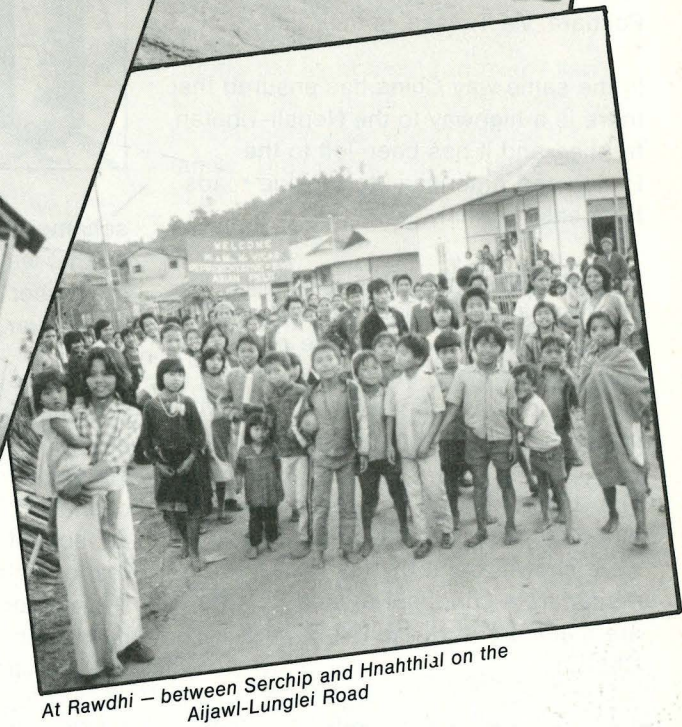
At Sethlun, a few miles out of Lunglei town, there is the first Baptist Church in Mizoram, founded in 1903. There we were met by a cavalcade of 30 motor cyclists, who led us into Lunglei and to the Government High School, where we were given a public welcome.



The Cavalcade of motor cyclists at Sethlun



Savage Memorial Church (or Rahsiveng Baptist Church)



At Rawdhi – between Serchip and Hnahthial on the Aijawl-Lunglei Road

We were able to meet with the leaders of the Mizo Baptist Church and the heads of the various departments. We were also taken on a tour of all the different areas of work – the Central Office, Bible School, High School, Printing Press, Hospital and Orphanage.

Everywhere we went the churches were well attended with a good proportion of young people. In nearly all the churches where I preached, there were at least two choirs sharing in the service and on one occasion a musical group with guitars and other instruments. A drum kept the time at congregational singing. Many in positions of influence in the political and secular fields seemed also to be much involved in the life of the Church.

Aizawl and Lunglei have increased in size and are much larger than I can remember in 1963. There is a great deal of building going on and the roads are being improved.

Efforts are going on to encourage tourists to visit Mizoram. In the cities and towns there are signs of materialism and secularization. The next 15 years will probably be a testing time for the church. As the country is opened and the people inevitably exposed to much more non-Christian influence and development, the Church will be facing new challenges and will have to prepare her members to face up to them.

TREK TO NEPAL

Continuing the account of last year's Trek to Nepal

TANSEN

THE road to Tansen goes through some spectacular countryside. Erosion, however, presents a real problem, particularly because of the cutting down of the forests and intensive cultivation.

When the pioneer missionaries walked these paths from India in the early 1950's there was no road. The few roads in existence today have been given by the nations of the world. Since India has an interest in communications north to south, it is no surprise that the spectacular road from Butwal to Pokhara, via Tansen, is their gift.

In the same way China has ensured that there is a highway to the Nepali-Tibetan frontier, and it has been left to the British and Americans to provide roads from east to west.

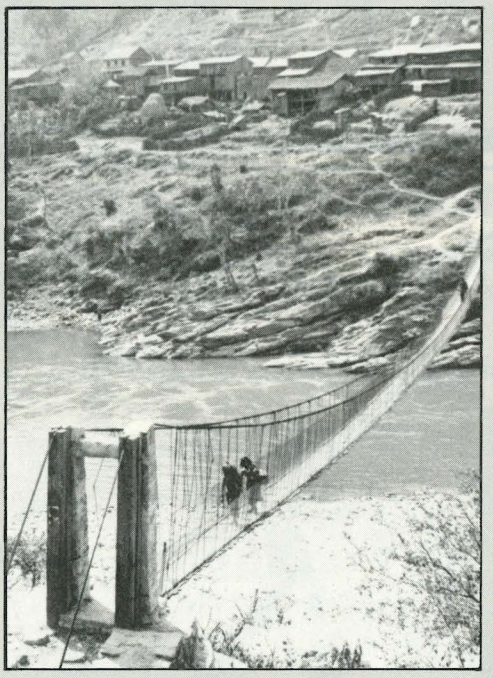
We travelled by jeep, and as we emerged from the high land we could see Tansen on the other side of the valley, half way up the hillside. The valley floor was a brilliant green with the intensely cultivated rice fields.

The United Mission to Nepal established one of its first hospitals at Tansen. We were shown round by Ray Cross, a dentist from London. Ray and his wife are members of Herne Hill Baptist Church.

Such is the hospital's reputation that patients are brought up from India. We saw four Indians bearing a sick relative on a mat attached on the sides to poles. This reminded us of the men who brought their friend to Jesus and ended up letting him down through the roof because of the crowd. In Nepal there is no shortage of a crush at the hospital.

ANDHI KHOLA

At Andhi Khola, two rivers, running in opposite directions, pass either side of a range of hills. Here the UMN is undertaking an important hydro-electric



scheme. The two rivers are being linked so that water runs through a tunnel from the higher river, the Andhi Khola, to the lower river, the Kali Gandaki.

We stayed with a Norwegian couple, Dorothea and Magne Vestol. They enjoyed being in Nepal enormously. Magne, a former Norwegian Ski champion, is involved in the technical aspects of the project and Dorothea is responsible for negotiating with local Nepalis for the settlement of new missionaries, who normally rent a property from a wealthy Nepali.

Dorothea has excellent relations with the local community and is quite happy to leave her children in the care of Nepali neighbours if her duties take her away for the day.

While we were there her next door neighbour came round to paint the front door. It was the Desain festival and he wanted his family to be photographed outside the house for his own house was too enclosed for a family photograph.

Dorothea explained some of the local religious attitudes. It is a Brahmin village, but there is one family who are not and the Mother fell ill with tuberculosis. No one lifted a finger to help. Eventually Dorothea persuaded her to go to hospital and accompanied her.

When she returned the neighbours said, 'You have done well. You will gain credit with God'.

'Why didn't you help?' Dorothea asked.

'We have troubles of our own.'

The story of the Good Samaritan is not out of date in Nepal, or anywhere else for that matter.

POKHARA

Pokhara was our holiday retreat. It provided unparalleled views of the Himalayas, the opportunity for some trekking in the foothills, and, with its busy bazaars and lakeside walks, is the nearest that Nepal can boast to a holiday resort.

It is also the site of the 'Shining Hospital' now only a clinic, but the place where Ruth Watson came in 1953 to pioneer medical missionary work in Nepal. The hospital was given its name by the Nepalis who looked down on the new structure with its tin roof reflecting the sun.

We visited Green Pastures, the Leprosy Hospital, under the direction of Mike Lavender. Leprosy is still a dreaded disease bringing rejection by the community and total isolation.

Leprosy attacks the nerves, causing hands and feet to lose their feeling so making them subject to damage from cuts and burns. In its advance state it causes the most horrific facial and bodily disfiguration.

If detected early enough, it can be cured, but such is the terror in which it is received that it is often concealed for as long as possible. Even so it is usually

treatable. At Green Pastures a marvellous work is being done by both Western and Nepali staff.

As well as the medical work, there is a farm, and we were able to see weaving which enables the patients to earn a living. Here special shoes are made for the patients to wear once the disease is under control. However they often refuse to do so because the shoes are immediately recognizable for what they are.

Pokhara is also fun. We cycled through the bazaar, talked to the Nepalis, and one local (wearing a tracksuit) told me that he was a badminton coach. When I admitted to playing the game, he wanted to take me to the local court for a match, but, in the soaring afternoon temperature, I felt it would be too one sided.

We set off on a two-day trek through the rice fields and up the river valley and mountainside to Nadaunda. But on our first evening Sandy Pollock, the party doctor, was stricken with dysentry. He was probably the only one who had had a medical to establish his fitness, but impure water is no respecter of persons.

The following day the party split up and our leader, Mike Weller, and a few others accompanied Sandy slowly down the mountain.

Paul Anderegg and I had planned to trek on to a nearby saddle and vantage point a few hundred feet above us. Unfortunately, we carelessly lost the route, so we never made the saddle and returned at a fair pace to catch up the main party half-way along the route back to Pokhara.

Again we split with the main group. Sandy descended the easy way and Nigel Unwin and I trekked down a fairly steep rocky face to the lakeside, but even this comparatively inhospitable terrain was inhabited and intensely cultivated.

When we returned, we found two lady missionaries from Bangladesh, both with BMS and one a doctor at Chandraghona, had arrived on holiday. Sandy, now very ill, was therefore able to receive expert medical attention.

I was asked to spend the night with Sandy. This was a tremendous privilege, not only because a strong friendship was growing between us, but this seemed to me to be the very stuff that missionary service is all about – serving others for Christ's sake.

I reflected on recent SU Bible readings from the book of Job. 'Why,' I thought, 'should Sandy, of all of us, have to undergo this distressing illness?' I turned to the 23rd Psalm and asked Sandy's permission to read it before committing our predicament to the Lord.

It was time to leave Pokhara and again our party was split. Sandy was not well enough to travel and Paul's wife, Nicola, was also unwell.

AMP PIPAL

First of all there was a two hour bus journey and then we were faced with a twelve mile trek through rice fields, across rivers and ultimately ascending the mountainside to the saddle where the village and hospital are perched.

This was the hardest day of our holiday partly because of the heat, temperatures were now in the 80's causing rapid dehydration, and also because not all the members of the party were feeling as fit as they might.

When we arrived at Amp Pipal we were already into the cool of the short Nepali evening and, as we scrambled up the last steep slope and over the wall of the school house, we all felt a surge of relief.

Our hosts were Ian and Sally Smith from Leeds. Their home is the former clinic and their Nepali 'home help' had been busy all day carrying water to the butt in preparation for our arrival. Later, after a meal, we were billeted out to Hindu Nepali families where we would eat and live for the three days in Amp Pipal. This was the crowning experience of the holiday.

It is difficult to know where a Nepali family begins and ends. Three of us stayed with a leading family in the community, but I was staggered at the simplicity of their home.

On the outside many Nepali homes have the appearance of attractive thatched cottages, but once inside there is a room devoid of furniture, with a mud floor swept spotless and an open fire in the corner for the cooking.

We ascended a ladder to find a floor with mats where the family lay down to sleep. We were billeted under the eaves and sealed off from the night air by the hanging maize stalks which will form part of the family's winter diet.

During the night a cat ran over Allan's face. In the dark he thought it was a rat and let out a roar which roused the family. They came rushing out on to the balcony, where we were, thinking it was burglars.

News went round the community like wildfire and we were celebrities before we stepped out of the house to go to the pump to wash.

We did not eat with the family. Instead they served us and watched us eat before eating themselves. This is a Hindu custom and has to do with their rites of purification.

Dr Ian and Sally Smith and BMS London Representative, Derek Mucklow

We had our first meal of *dahlbaht* in a Nepali home. In order to get sufficient nutrition, it is necessary to eat an awful lot of rice, which was beyond us.

'*Pep saano* – small stomachs.' we said.

They seemed to understand, but were mystified at our lack of appetite. Europeans do have small stomachs compared with Nepalis. We are not conditioned to eat the huge amount of rice that is necessary for them if they are to obtain the nourishment they need.

Ian and Sally Smith showed us round the hospital and spent time highlighting the problems encountered by the community health projects. Squaring the circle with local politicians, merchants, communists, the wealthy and the poor is no more simple here than anywhere else.

We made a dawn trek to a neighbouring summit to watch the sun rise on the Himalayas. Sadly illness struck us once again and this time our leader Mike Weller went down with jardia, along with two other members of the party. They had to stay an extra day or two until they were well enough to travel.

So it was a much depleted group which took another route down the hillside and along the river valley to the roadside village where we were to catch a bus to return to Kathmandu.

It was a lovely morning. We set out at dawn, but we knew if we did not reach our destination to catch the bus by 11 o'clock, we would not make it to Kathmandu that day.

Up to this point others had succumbed to illness, but I had remained well.

Walking along a path above a river with a steep drop one side I lost my footing and hurtled down a bank covered with thorny bushes. I picked myself up and with helping hands was pulled back to the path with blood spurting from my leg. The blood congealed almost as quickly as it started and the wounds, washed in iodine, did not re-open.

Before we reached the village we descended several hundred feet below it and had to climb some 800 steps to the road above us. I did not think we could all get on the bus, which was already packed, but in Nepal you do get on buses however full they are, even if it means travelling on the roof. Eight hours later we were back in Kathmandu.

FINALE

The last few days in Kathmandu provided an opportunity for reflection and letter writing.

Nepal is rich in human resources, beautiful and poor, but proud and royal. The Nepali boy musicians at Pokhara sang, 'Nepal sings a very fine song, moneybox is here please'. Nepal's resources are its people. They live in great poverty needing the helping hand which the West can give.

There is a paradox. There is no shortage of medicine, certainly in the towns. The pharmacies are stacked with drugs. Sadly there is no knowledge of application, except in the main Christian hospitals. Often people with serious illness had obtained totally unsuitable drugs. The few Nepali doctors have tended to set up practice in Kathmandu, leaving in the country hundreds and thousands without medical help.

Christians have not failed them. The missionary spirit is well summed up in the vision of Ian and Sally Smith who, last year, trekked to the remotest foothills of the Himalayas and were so appalled at the need of the people for medical attention that they want to take community health to them.

There are problems. The policy of the UMN is that none of their personnel shall be more than a day's journey from a medical centre. But Ian and Sally are eager to go to the regions beyond and seek God's guidance and our prayers that their vision may be fulfilled.

I asked every missionary, 'What kind of support do you get at the front line from the BMS back home?' The answer was always positive, even enthusiastic, describing a caring Society, constantly in touch with them and making sure that their needs are met and that they can carry out the task of mission confident that their needs, cares and concerns are also those of a supportive Society back home.

The relationship between the Western Christian missionaries and the Nepali church seems a happy and healthy one. There appear to be fairly clearly defined spheres of activity, with the Nepalis engaged in worship and evangelism, in spite of the restrictive laws, whilst the missionaries engage in specialist work of mercy and compassion bringing to the people the skills of medicine and technology which they do not have.

There are no barriers. Europeans and Nepalis meet together for worship. I thrilled to discover that Christian worship is the same despite the gulf in culture, just as Jesus Christ is the same yesterday, today and for ever – Lord of all and Saviour of the world.

The Nepali Church is a New Testament Church, only 30 years old and yet already 35,000 strong in a country which forbids anyone to change religion. The story is told of a whole village of 3,000 converted to Christianity.

There was a desperately ill child in the village. The Hindu medicine men were unable to help, but there was a Christian family in the village and as a last resort the child was taken to them. In answer to their prayers, God healed the child and in simple faith the whole community said, 'Then we too will be Christians'.

It was a time of public holiday, so we did not see the schools in action. There is an agreement between the UMN and the Government that they will surrender the facilities which it has pioneered and in many instances Christian schools are now Government run.

This seemingly harsh condition was placed on the UMN before it could begin its work. Wisely they understood that all they have is not theirs to hold. It is given in trust and they are but the stewards.

PRAYER DIARY

DEVELOPMENT AND COMMUNITY INVOLVEMENT IN AFRICA
May 3-9
BMS Prayer Guide Day 18

The BMS has an increasing involvement in development and community work ranging from the sinking of wells to the running of a radio-phone system, linking all the main centres with Kinshasa. Adequate back-up and maintenance makes a vital contribution to the smooth running of the hospitals and schools. Gordon and Ann McBain have recently gone to Kinshasa, where Gordon will be taking over as Logistics Officer from Andrew North. Pray for the North family as they settle in their new home and Andrew begins ministerial training at Bristol Baptist College in September. Pray for Steve and Isabel Mantle, who were involved in the water supply project at Yakusu. Steve, too, is going to train at Bristol. Pray for John and Ruth Davies currently home on furlough as they prepare to return to Yakusu to continue construction and maintenance work. Richard and Jo Allan in Pimu are also involved in construction work. Michael and Carol King have recently arrived home after being in charge of agriculture and development work at the Evangelical Centre for Co-operation (CECO) in Kimpese, Zaire.

THEOLOGICAL EDUCATION IN ASIA
May 10-16
BMS Prayer Guide Day 19

The Bible School at Serkawn, Mizoram, was started in 1946 for the training of National Church Leaders. It was closed for two years in the mid-seventies for lack of staff. It re-opened in 1979 and since then Dr P L Lianzuala has been the Principal. The school trains Church leaders and students who come from Burma, Assam, Manipur and Tripura, as well as Mizoram. Along with the residential training, the Bible School has organized a Mobile Training Programme for the more remote areas. The possibility of upgrading the School to a College is being considered. The lay training programme will continue to be a vital part for many years. Remember the Serampore College in India and Principal Rev Dr Sailesh Mukhopadhaya and its vital work in all aspects of education in India; and the United Theological College, Cuttack Diocese, India and Principal, Rev H C Nanda.

PRAYER FOR ASIA
May 24-30
BMS Prayer Guide Day 21

Pray that the church in Asia may be seen as a great fellowship and company of people whose standards of honesty and integrity are beyond reproach; also that a ministry of reconciliation may be the hallmark of Christ's church in Asia, especially in areas where there is friction, contention and litigation. Pray that a joy of personal salvation in Christ and the encouragement of belonging to the church will be an impetus to every Christian to share their experience with others. Pray that the partnership between the churches in Asia and the BMS may lead to a growing understanding of each other's culture and interpretation of the Christian faith and encourage self-respect and self-reliance.

ADMINISTRATION IN SOUTH AMERICA AND CARIBBEAN
May 17-23
BMS Prayer Guide Day 20

For the last six years, David Doonan has been the Overseas Representative for Brazil and the Caribbean. Now he and his wife, Doris, have returned to this country where David will become minister at Eltham Park Baptist Church in London. After 23 years in Brazil, pray for them as they adjust to life in Britain again. John Clark takes over David's responsibilities in Brazil, with his wife Norma. He leaves the theological institute at Campo Grande and now moves to Sao Paulo. As they take over this new role, they will need great wisdom, sensitivity and strength. Pray for the Brazilian Baptist Convention, its departments, and General Secretary Orivaldo Pimentel Lopes. Remember the BBC World Mission Board and Rev Waldemiro Tymchak, its Secretary. Eric Westwood is Assistant Secretary. He and wife Jean are very involved in this overseas ministry of Brazilian Baptists. Oliveira de Araujo is Secretary of the BBC Home Mission Board. This week, also remember the Baptist Union of Trinidad and Tobago, its General Secretary Ken Cadette and other officers.

CHURCH WORK IN ZAIRE
May 31 - June 6
BMS Prayer Guide Day 22

Because the work of the CBFZ involves many hundreds of church congregations spread over a very large area, those who are called to positions of leadership and pastoral responsibility face a difficult task. The greatest administrative responsibility is laid upon the General Secretary, Pastor Koli and the seven Regional Secretaries, Pastors Mokili for the Upper River Region; Botondo for Yakusu; Eboma for Bolobo; Mondengo for Upoto and Binga; Mompongo for the South Equator Region; Nkwansambu for the Lower River Region, and Enguta for Kinshasa. The number of trained pastors is still too few to meet the need for teaching and pastoral care in a large and fast-growing community. They are supported in their work by a large number of catechists, deacons and other church workers, all seeking to help in the preaching of the Gospel and the growth of the church.

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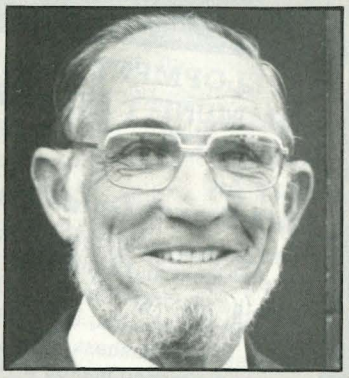

The Rev Henry Frederick Drake OBE

FRED DRAKE has come out of retirement once again to take up the Chairmanship of the BMS. It is more than 40 years since Fred and Marjorie first sailed to the Congo. Since then Fred has served as Congo Field Secretary – during the difficult time of independence, Associate Foreign Secretary, and then, from 1975 until 1982, as one of the Societies two Secretaries.

He officially retired in 1982 and immediately accepted an invitation from the Evangelical Baptist Church in Angola to work with them for two years.

Since returning to Britain he has served as President of the London Baptist Missionary Union.

Last year he was elected as BMS Vice Chairman and succeeded to the office of Chairman at the BMS Annual Members' Meeting in Bradford.

A DEFICIT – BUT REJOICE!

BMS Treasurer, Arthur Garman, speaking at the March General Committee, wondered whether there was anything to rejoice about in the Society's accounts, especially since he was announcing a deficit.

'But yes,' he said, 'the churches have given £151,000 more than last year. Although this was less than our target figure, it *is* something to rejoice about. Other income, at £570,954, is higher too. That is an increase of £38,000, mainly from legacies.'

The giving from the churches was £2,155,831 which, together with income from legacies and investments, gave the BMS a total income of £2,726,785. Expenditure amounted to £2,746,232 leaving a deficit, to be made up from the reserve account, of £19,447.

The deficit would have been larger but for the fact that exchange rates worked in favour of the pound. The Society was able to make savings in other areas as well.

'So we can rejoice,' Mr Garman said. 'The total giving is up. We've continued our work and we've been able to meet the deficit from our reserves.

'We are not asking for such a big increase this year, just 10 per cent, and giving so far is on target. The Chancellor has just given us some of our money back, so we should be able to give even more.'

The Rev Michael Sheen pointed out that the lower income tax rate would mean that Covenanted giving would be reduced and suggested that the Society should encourage those who give in that way to revise their covenants.

JOINT HEADQUARTERS

Both the Council of the Baptist Union of Great Britain and Ireland (soon to change its name) and the General Committee of the BMS have now agreed to go ahead in the search for joint headquarters.

There was little discussion at the March BMS General Committee. The feeling was that all that needed to be said had already been said many times over during the past 50 years.

'Let's sing the doxology,' one committee member said.

'I second that,' said another.

They didn't, but unanimously and without further discussion agreed to a recommendation from the General Purposes Committee reaffirming the Society's intention of sharing in joint headquarters with the Baptist Union of Great Britain and Ireland. The recommendation included the institution of the necessary investigations that will lead to the disposal of the present Mission House and, together with the Baptist Union working for the securing of alternative premises as Joint Headquarters.

Arthur Garman

AIDS GRANT

AIDS is a world-wide problem, but the Baptist Missionary Society is hoping to help stem its advance.

The World Health Organization estimates that ten million people are infected today in Central Africa and that by 1990 – three years away – there will be 50-100 million infected throughout the world.

In order to help prevent the spread of AIDS the BMS has agreed to give an initial grant of £10,000 to church hospitals overseas, especially in Zaire. 'It's only a fleabite compared with the British Government's multi-million pound programme and the US Government's higher expenditure,' writes Reg Harvey, General Secretary, in his March *Letter to the Manse.*

'But despite the relative smallness of this grant, I would suggest that it is equal to the much larger national grants in importance and significance.

'The grant is important because it recognizes that while AIDS causes western panic, its incidence is far wider than the western world which is giving it most publicity. As one of our medical missionaries pointed out, he is 40,000 times more likely to have contact with an AIDS sufferer working in Zaire than he is in Britain.

'It is in this context that the money made available by the Society is seen only as an initial grant towards dealing with a world-wide problem,' Reg Harvey points out. 'The hope is that it will be of some help in the provision of better facilities for sterilization of surgical instruments, provision of disposable needles and other precautions that can reduce the spread of the disease.

'But it will need to be reinforced by as strong an education programme as possible.'

Mr Harvey suggests that the very presence of medical missionaries and the care that they offer are a token of God's love.

'Our missionaries and the national Christians with whom they work are venturing into the dark and they are ill-equipped for the task. But already their loving care of those who are suffering and dying has become part of their ongoing ministry.'

HAPPY BIRTHDAY, BIRTHDAY, BIRTH . . .

CHURCH magazines often contain the names of those who have had a birthday during the month and who are in the BMS birthday scheme.

Recently one church in Derby had 16 names for one month. Is this a record? If not, write in and tell us.

If you don't know what the Birthday Scheme is all about, write to us and we'll tell you. Don't be misled by the magazine of a Baptist Church in Worthing which advertised an ingenious fund raising scheme by the BMS. It promised that if you join the BMS Birthday scheme, 'on your birthday you will receive a car with an envelope inside!'

WHO'S GOT THE SCISSORS? . . .

'Where's the paste gone?' 'Shall I do this part blue?'

No, not a primary school classroom, but the hall of Tabernacle Baptist Church, Wolverhampton. Thirty people were engrossed in practical activities designed to get over the message of mission and in particular the BMS.

Another group was making a collection of songs, hymns and poems conveying the same message, while others were preparing a mime on the theme 'One shall tell another'.

It was the culmination of a day conference arranged by Peter Briggs, Midlands Area Representative of the BMS, and the South Staffs district of the West Midland Association.

Fred Stainthorpe, one of the local ministers and himself an ex-BMS missionary from Zaire posed the question, 'Why BMS?' There was no missionary society in the days of the Acts, yet mission was an integral part of their work. However, in the late 18th century, when the churches were clearly not getting on with the task of mission it took a special interest group, led by William Carey, to awaken them to the needs of the world.

Granted that we need a society, it is imperative that the churches are closely involved with the 'professionals'. (The District Committee later decided to try to arrange a trip to 93 Gloucester Place as part of its programme.)

Peter Briggs gave an overview of mission in practice. With the help of an overhead projector, he took the conference to the miraculously vigorous church in China, to the long-closed but now available field of Nepal and to the embattled Christian community forming such a tiny minority within the teeming population of Bangladesh.

Then there was Angola, where the tragedy of war has led indirectly to the strengthening of the church as a result of exile experiences in Zaire. In Brazil, the emphasis was on the needs of the fast-growing church for expertise in nurturing converts. The planning of new ventures in Thailand and France showed BMS to be keen to be wherever the need is.

As the participants dispersed, they took with them a bag of BMS promotional material and a deeper understanding of and commitment to the Society.

MISSIONTALK
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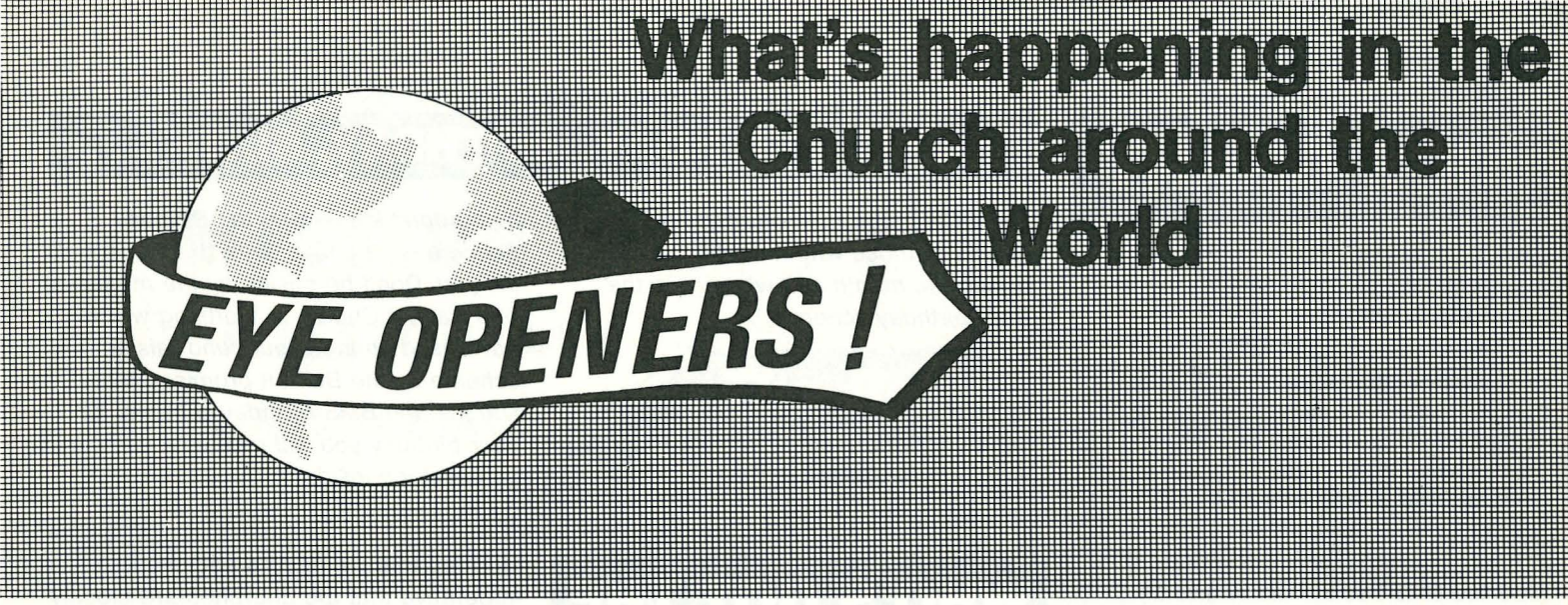

What's happening in the Church around the World

SIMPLE AND PLAIN FAITH

THE Protestant Church in Zhengzhou, China, is composed of several groups originating from different denominations. The most recent group to join is the True Jesus group, which has about 20 members, most of them women. Their simple and plain faith is shown in their hymns – really moral exhortations – which they chant in the Chinese style. One of them goes like this:

True Church, source of good things, hear me sing a song of believing in the Lord.
If you want to know how good it is to believe, let me tell you one by one.
A child who believes does not curse; an adult who believes does not go astray;
A girl who believes becomes able and virtuous; a boy who believes follows the correct path;
A mother-in-law who believes loves her daughter-in-law, and a daughter-in-law shows obedience to her mothers and fathers-in-law;
Brothers who believe do not get angry; sisters-in-law make the family harmonious;
A magistrate who believes gives blessing to the whole country; a village head brings joy to the whole village;
A bad person who believes becomes good; a lazy person works fast;
A foolish person who believes becomes wise; a literary person adds wisdom;
A blind person who believes is able to see; a lame person is able to walk;
A deaf person who believes can hear; a dumb person can sing;
A possessed person who believes is rid of demons; a sick person does not need medicine;
A smoker who believes ceases to smoke; a drunkard does not drink;
If the whole family believes in the Lord, both men and women, old and young, sing happily together;
Many good things, full of hope, Jesus is leading us to heaven.
May I offer a piece of advice to all of you; think about it yourself.
Whoever wants to be blessed, come quickly to the church of the Sabbath.
Hallelujah! Praise the Lord! Jesus is leading us to heaven.

UNCO-OPERATIVE MISSIONARIES

DISAGREEMENTS have been reported among missionaries connected with the Evangelical Fellowship of Thailand about where they will work.

'Denominations which have established themselves in a province do not want others to work there,' says EFT Chairman, Charan Ratanabutra. He says that territorial conflicts are limited to the 50 or so foreign denominations associated with EFT. The 40 local Christian bodies and more than 300 local congregations do not have such problems.

A senior missionary said many EFT missionaries are from denominations which do not co-operate with one another, and they bring such attitudes and problems to Thailand.

Though EFT does not have a policy of allocating mission territories, many foreign missionaries informally set certain areas as their own and resist the presence of others there.

The Thai government grants work permits to foreign Protestant missionaries only if they are affiliated with EFT or the Church of Christ in Thailand. The united Church of Christ reports few territorial problems.

DISPENSARY DESTROYED

A Baptist dispensary in the province of Matagalpa, in the north of Nicaragua, has been destroyed. Church representatives say the facility, one of 22 run by the Baptist Convention, was destroyed by contra forces fighting the Nicaraguan government. The group also kidnapped Jose Luis Escorcia, a rural development worker with an ecumenical organization. He escaped two hours later.

AMITY PRESS

WORKERS at the construction site of the new Amity printing press close to Nanjing, China, are being urged, by posters, to 'wage a strenuous fight to finish the main building of the Amity press' before the middle of the year.

The press, a project of the Amity Christian Foundation, will be giving priority to the production of Bibles, New Testaments, and other Christian literature in Chinese.

MISSIONARY MOVEMENTS

Arrivals
Mr and Mrs M King on 10 February from CECO, Kimpese.

Departures
Miss P James on 19 February to Cuttack, India.
Miss R Williams on 27 February to Yakusu, Zaire.

Deaths
On 21 February, **Dr Jean Benzie,** MB, ChB (India 1925-56).

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies, and gifts sent anonymously (to 31 January 1987).

	£
Ronald Mason Brown	43.81
Florence Emily Cullington	100.24
Frank Malcolm Godfrey	100.00
Miss E G Ockenden	320.00
Miss G W Underwood	50.00

General Work
Anon: £55.00; Anon: £5.00; Anon, Enfield: £10.00; Cymro: £35.00; FAE, Aberdeen: £10.00; Anon: £15.00; Anon: £25.00; Anon: £50.00.

Prayer Partners
Anon: £5.00.

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MEET BAPTISTS ACROSS THE WORLD

DENVER – USA

14-29 August

Leader: – Rev Dan Weller

- ★ Stay with Baptist Families in the shadow of the Rockies
- ★ Visit the Grand Canyon

AUSTRALIA

January 1988

Leader: Rev Dan Weller

- ★ Join the Australian Bi-centenary Baptist Convention
- ★ Holiday in Queensland
- ★ Stay on with Family or Friends

FELLOWSHIP HOLIDAYS

MALTA – 21-28 April – Leader: Rev Douglas Monkley

CYPRUS – 26 May-9 June – Leader: Rev Frank Wiltshire

Full details from: Baptist Holiday Fellowship (MH)
1 The Esplanade, Minehead, Somerset TA24 5BE (0643) 3473

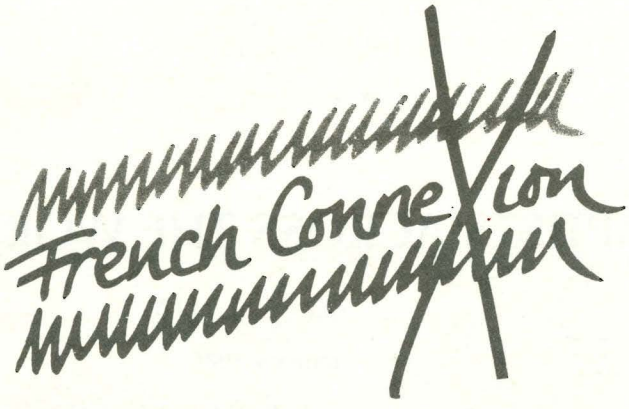
NOTICES

BMS Young People's Project

1987-88

HELP RAISE

£18,000 . . .



. . . And share with French Baptists in telling people about God's love.

MISSIONARY JUNE 1987 20p

HERALD

LISTENING FOR CHANGE

Editorial Comment

THE Lisala Baptist Church Ladies' Choir have returned home to Zaire to great rejoicing. They were hailed at Kinshasa airport by the singing of those members of the choir who had not been able to join the tour and by the music of the church band. They were then taken to a reception at the headquarters of the Baptist Community of the River Zaire where they met General Secretary Pastor Koli.

It is obvious that the choir and the leaders of the CBFZ regard the tour as being very successful. British Baptists seem to have been equally enthusiastic. 'It was one of the six most memorable services in my life,' said one retired minister after hearing the choir. 'The tour has done more good than my 30 years on the mission field,' commented a former missionary.

The latter may have been an exaggeration but it does indicate that there is no substitution for first hand experience. Deputation speakers equipped with slides, artifacts and stories often do a good job in describing the overseas church. But listening to the choir, British Baptists were confronted with real people with a living and vibrant faith. There may have been a language barrier, but there was no doubting the reality of their Christian commitment and there was an immediate sense of kinship, Zairian and British Baptist belonging together in one Christian family.

What was also evident was the fact that their worship was no pale imitation of European practice. The Christian faith has taken hold within an African setting and they were expressing that faith with African rhythm and culture.

Yes it has done us all good to receive them, to know that what missionaries have been saying for years is real, to know that all that prayer and support by Baptist Churches in Britain does have results. But most of all, it has been good to experience the reality of 'reverse flow'. The overseas churches have a great deal to offer us. Let's hope that we are humble enough to receive and learn.

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MISSIONARY HERALD
THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

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Trinidad
Zaire

THAILAND— WHERE THE CHURCH is SMALL

. . . and where Christians are 'foreign'

THAILAND'S reputation as a country of great beauty, populated by people of charm and attractiveness, is accurate. Most visitors to the country fall under its spell and talk of the magical and mysterious pull of Siam, as Thailand used be called.

Whether it is one of the famous beaches and its fringe of palm trees, or the distant tribal villages nestling in a fold of the tree-covered hills, or the laden colourful stalls in a Bangkok street market, there is a constant beckoning to the visitor to stay on and see more.

Country and people

Thailand is a kingdom of 52 million people ruled by a constitutional monarch and a government which has known frequent coup d'etats *since the 1930's. The King and Queen are popular and have made use of their wealth and influence to initiate many worthwhile development projects throughout the country.*

Economically, the country depends on its agricultural industry, making it one of the wealthiest nations of South East Asia. There are strenuous efforts being made to stamp out the illegal growing of poppies for opium in the Thailand sector of the infamous 'Golden Triangle'.

The People

The vast majority of the people are Thais. They make up 47 to 48 million of the population. Chinese number around three or four million and tribal peoples about half a million. The tribal peoples tend to be in the North of the country, although significant numbers of Karen tribes-people are to be found stretching South along the Burma/Thailand border.

The country is predominantly Buddhist, apart from the animistic tribes-people and a relatively small number of Christians who constitute about 0.75 per cent of the population.

The Church

There is a great diversity of Protestant churches and mission agencies in Thailand. There are something like 50-60 mission agencies at work in the country. Some are associated with the Church of Christ in Thailand (CCT) and others, the majority, with the Evangelical Fellowship of Thailand (EFT). Between the CCT and the EFT, provision has been made by the government for the presence of 700 foreign missionaries. This is the maximum number of visas and work permits which the government is willing to grant.

The CCT is a church which has emerged from Presbyterians, Lutherans, Disciples of Christ and a small input of Baptists. It has a membership of 35,000, largely made up of Thai people. It is divided up into 15 associations, or Pahks, *which cover most of the country.*

The General Secretary, based in Bangkok, is Dr Boonratna Boayen. Apart from co-ordinating congregational life, he is involved in some of the institutional work which CCT inherited from its founding mission partners. As a reminder, immediately opposite the CCT offices stands the Bangkok Christian College, with its excellent facilities for Secondary School education.

However, Dr Boonratna believes that the CCT needs to shake itself free from an unbalanced pre-occupation with its institu-

THAILAND— WHERE THE CHURCH is SMALL

Continued from previous page

tions and apply itself more energetically to the nurture and growth of congregational life.

The EFT is a loose-knit body which came into existence to help various mission organizations to co-ordinate their relationships with the Government and to act as a forum for sharing and discussion on aspects of mission. It includes small groups like The Stream of Blessing and larger bodies like OMF, with a considerable range of church traditions represented amongst its members.

There are other church groups which do not belong to CCT or EFT like the Lahu Baptist Churches and the Karen Baptist Convention, with a combined membership of 15,000. Then there are the churches of the Thailand Baptist Mission which is the name under which the Southern Baptists of the USA function in Thailand.

An interesting article appeared in the Bangkok Post *in May 1986 entitled, 'The Missionaries — Why have they failed so miserably?' The article is provocative, but it highlights the fact that for all the activity of missionaries over the last 300 years, the Christian Church, in whatever form, is still small and regarded by the average Thai as foreign.*

'To be a Christian in Thailand is to be looked upon as being less a Thai than other people,' said the Rev Baw Tananone, the Ecumenical Relations Officer of the CCT. The predominant Buddhism and its associated spirit worship still bars the road to a wide acceptance of the Christian Gospel.

The Missionaries

There are a large number of missionaries in Thailand, most of them linked with EFT. The Thailand Baptist Missionary Fellowship (TBMF) is affiliated to the CCT and has 61 missionaries serving in Thailand. They come from America, Australia, Sweden and the Philippines.

The American Baptist Mission began work in Thailand in 1833 and American missionaries served there until 1900. From 1900 to 1950 there were no American missionaries from the American Baptist Mission in the country. A resumption of missionary activity began in 1951 when a couple went to work amongst the Karens of North Thailand and in 1952 when work amongst the Chinese in Thailand was re-opened.

In 1972 Australian missionaries joined the Americans and in 1974 the Thailand Baptist Missionary Fellowship was established. In 1976 the TBMF was joined by missionaries from the Baptist Union of Sweden. Now the BMS has been invited to send two couples to work in Thailand in the areas of evangelism, church planting and lay-training.

The Society is actively searching for candidates to serve in Thailand, but since the decision last year to accept the invitation to share in the work of the church in Thailand no one has yet been found. 'Who will go for us?'

From Ian Thomas

IN this month's *Herald* (March) two things particularly struck me. The first was the useless and the misleading comment of the liberation theologians feature in 'Eye Openers'. Mine boggled. Surely those engaged in 'liberation theology' will have to liberate God *from* the situations of which they speak before they can think about liberating anyone else *in* those situations?

The second thing to strike me was the interesting and practicable suggestion of A M Flint in 'Talkback'. The benefits of twinning British with French churches should be obvious. And though the reply to his letter hinted that it is not directly the business of the BMS to create such twinning links, I see no valid reason why individual churches shouldn't go about this themselves. From the Society's own point of view it may be worthwhile bearing in mind that the experience which twinning would generate would foster, rather than hinder, a wider missionary interest.

Brussels, Belgium.

From M C Brown

I am disturbed and puzzled by your insertion in the April issue of the Herald headed, 'China. New Amity Foundation Guidelines.'

While it may be desirable that the BMS be involved in assisting cultural, educational and social service programmes, does it not realize that the TSPM is a government department – a government doing nothing to encourage the free expression of Christian belief or the propagation of the Gospel of Jesus Christ?

I understand that there are far from enough copies of the Bible, for instance, to supply the demands of the six million Christian believers in China, many of whom are forced, still, to meet secretly because of local party pressure. In some communities, even the Pastor has no Bible – there is none in the whole congregation.

It disturbs me that BMS should align itself with a foundation that is in sympathy with Communist principles.

As a supporter of the BMS, I would applaud and endorse any effort made to supply Christian literature, raise church buildings and train pastors and leaders.

Yours in the fellowship of the Church of Jesus Christ and in the outreach to extend His Kingdom. The Lord bless you in your work and witness.

Trenewydd Park,
Risca, Gwent.

Both the General and Overseas Secretaries of the BMS have visited China fairly recently. They have had the opportunity of meeting church leaders at national and at local levels. They report growing, lively and sincere churches which are pleased to meet Christians from the wider world, but which believe that in China, as it is today, the responsibility for outreach must be in the hands of Chinese Christians. The BMS believes that this point of view should be respected especially since any 'interference' from outside China might cause problems for the church there.

However a way has been opened up for Christians in Britain to work in China through the Amity Christian Foundation. As we have reported in past months, the BMS is supporting the sending of Christian teachers to China. As we receive accounts of their work and publish them in the HERALD *we shall no doubt discover that some of M C Brown's fears are groundless.*

THE BAPTIST MISSIONARY SOCIETY

The Society is seeking a

REPRESENTATIVE FOR WALES

to serve in the place of the Rev Carey Garnon, who is retiring. The role will be to secure grass-roots support from local Baptist Churches, encouraging and assisting ministers, missionary secretaries and other key workers in world mission and the support of the BMS.

The person will be expected to have previously demonstrated knowledge of and commitment to the Baptist Denomination and the Baptist Missionary Society.

The task will involve personal visitation of local churches and leaders, conduct of meetings of varied types, leading of training conferences, participation in the general promotion and deputation programme of the Society, etc. A competence in the Welsh language as well as in English is preferred. It is anticipated that the person appointed will be resident in Mid or North Wales. Applicants may apply direct, giving full curriculum vitae and details of relevant experience. Applications should be received by 31 August 1987.

Write for further information or apply directly to:

The General Secretary,
Baptist Missionary Society,
93 Gloucester Place,
LONDON W1H 4AA

MISSIONTALK
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NEW APPOINTMENT

THE Promotion team at Mission House has been strengthened by the appointment of Sian Williams as Promotion Secretary with particular responsibility for children's work.

After graduating with an honours degree from Sussex University, Sian spent three years in the United States with her parents, while her father was at the British Embassy in Washington. For two and half of those years she worked for the Baptist World Alliance at the Washington headquarters – a year and a half for Dr Archie Goldie in the division of Baptist World Aid and a year for the General Secretary, Dr Gerhard Claas.

'This was a tremendous experience and it gave me an invaluable insight into the Church in the world,' says Sian.

'The opportunity of meeting people from all over Europe – East and West, Africa, Asia, North and South America was a rare privilege and I am so grateful for it.

'Worshipping in a Southern Baptist Church in Northern Virginia also broadened my experience of church life and taught me some valuable lessons.

'I knew in my heart that I wanted to get involved in British Baptist life in some way, and through my BWA experience met and talked with Reg Harvey during the BWA General Council meeting in Berlin. Those discussions eventually led to my being appointed Promotion Assistant for the BMS, which I took up on return from the United States in 1985. My college training was in English and Education, so I was pleased to be able to put these skills to use for the BMS.

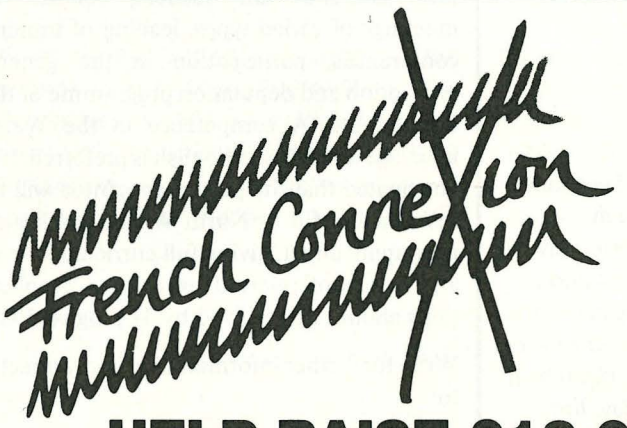
'As Promotion Assistant I was involved in the origination of materials for leaflets, slide set scripts and other BMS publications. Although I felt a great sense of trepidation, I thoroughly enjoyed the work.

'For some time, work with children and young teens has been left on "hold" by the BMS because of lack of staff. So with my new appointment I am looking forward to putting more energy into revitalizing BMS work with children and young teens through literature, slide sets and using the Ropeholders' Club (the BMS Club for children) in a new way.

'I feel a bit apprehensive about it, but there is a good team working here at Mission House and I couldn't want for any more support than I already have, so the apprehension is mixed with a real sense of excitement for the future.

'I believe strongly that we have to make Mission relevant for children and we have to find new and imaginative ways of bridging the gap between children at home and children overseas.

'My time at the BWA and now the BMS brings home to me so forcefully the tremendous privilege of being part of a worldwide family and of having real brothers and sisters in every country. I want to work to make that experience of feeling part of a worldwide church a reality in the lives of children and young teens in our churches.'

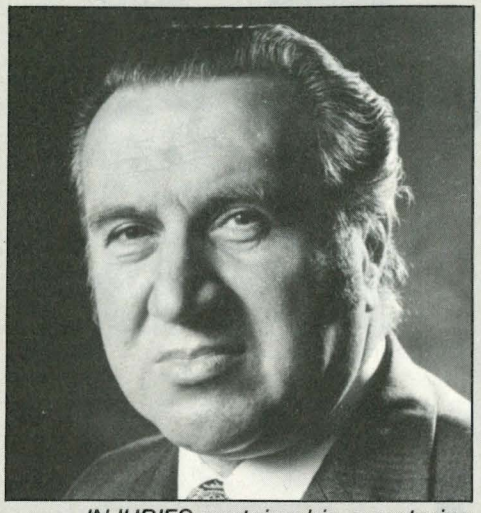


BMS Young People's Project 1987-88

HELP RAISE £18,000 . . .

. . . and share with French Baptists in telling people about God's love

CAREY GARNON



INJURIES sustained in a motoring accident have forced the early retirement of BMS Representative in Wales, the Rev Carey Garnon.

The accident occurred in 1985 when a heavily laden van went out of control on a bend and veered across the road colliding head-on with Mr Garnon's car. He received massive injuries and was on the 'critically ill' list for weeks. In spite of being so ill, recovery has come, though slowly.

The longest lasting damage has been to Carey Garnon's right hip. A hip replacement operation took place just after Christmas, but the most recent medical opinion is that he will not be mobile and fit for work in the foreseeable future.

Mr Garnon has just two years to go to normal retirement age, so the BMS has reluctantly had to accept that he should take early retirement.

'The Society is very sad indeed,' said Reg Harvey, BMS General Secretary. 'We had high hopes of Carey Garnon being able to return to work and continue his extremely able ministry. 'Just before his accident, Mr Garnon had been responsible for a missionary presentation to the Assembly of the Baptist Union of Wales which was described by many as "Quite outstanding".

'His active participation in the Society's work will be greatly missed by the Society and by the Union and churches in Wales.

I must say, though, that all of us rejoice that Carey has made the recovery he has, for he was desperately ill.

'Now he and his wife Marion,' said Reg Harvey, 'will be able to settle down to a continued convalescence which, with no pressures to return to work, we trust will make for a very happy retirement.'

Carey Garnon was born in Wales and spent virtually all his years there. He brought to the BMS his experience as a minister and commitment to the churches, associations and Union in Wales. His great ability as a preacher, his acquired art of communication as a frequent broadcaster, and a long history of commitment to the tasks of overseas mission through the BMS have been invaluable to the Society.

During his years of service he has not only been able to build on the patterns of speaking and conference leading established by previous BMS Representatives in Wales, but he has also taken initiatives in setting up new annual district focuses on missionary work.

The Rev Gareth Hutchinson was recently appointed as the other BMS Representative in Wales. He began his service for the Society in February. Only recently the BMS affirmed its view that there should continue to be two Representatives to cover the whole of Wales. So advertisements for Mr Garnon's successor are being placed immediately with the hope of a new appointment being made by the November General Committee meetings.

Mission 87 in the West Midlands

The film* Adventures in Unity *tells the story of the first 15 years of the Church of North India. It was used at a residential conference held recently at St Edward's Conference Centre at Malvern.

Its portrayal of hearts at worship and hands at work in a different cultural setting from our own stimulated thought on mission in general. Problems of the inner city church were presented by Bill Dixon of Small Heath, Birmingham, and strategy for community witness was in the hands of David Taylor from Stafford.

Another session was devoted to dipping into and discussing books on mission. Mission in worship was presented by the Rev Elsie Martin of Droitwich and issues and dynamics were introduced by Neil Hall, the Area Superintendent, and David Allenby, the adviser in youth work.

A practical exercise in co-operation based on Romans 12 was led by Peter Briggs, BMS Area Representative.

This was the second conference aimed at helping church leaders to consider the issues and the design strategies for local churches committing themselves to mission in depth and breadth. 24 churches from three associations were represented.

MISSIONTALK
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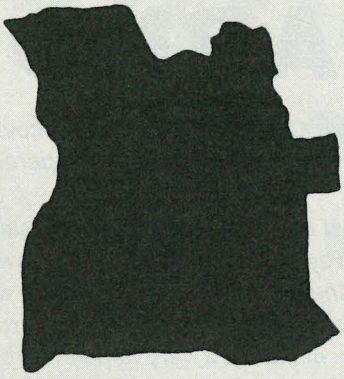
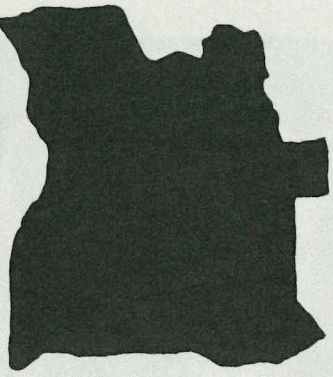
MISSIONTALK



LISTENING FOR A CHANGE



Design: Judy Vaughan

TODAY the Rev Ntoni-Nzinga, an Angolan, is living in Manchester and studying at the University . . . but in January 1976 he was living in Damba (Uige), Angola, where he was Superintendent and Executive Secretary of the Co-ordinating Committee of the Evangelical Baptist Church in Angola . . .

Because of the civil war, which was devastating our country, and the danger of being killed, a friend offered my family transport so that we could leave Angola. But both Catholic and Protestant colleagues had previously agreed that we could not leave and abandon the people whose 'shepherds' we were thought to be. So we all stayed to face the trouble together.

In May I decided to visit the Bembe and Kayipemba regions of our Church. After waiting a week for transport, I managed to get a place in a small pick-up belonging to a young businessman from Bembe and arrived unannounced.

After a joyful reunion with the Rev Pedro M Timoteo he decided to take me with him on a pastoral tour of the villages. We cam back the next day and after two days of talks with church leaders at Bembe I proceeded on my journey to Kayipemba via Toto, where I waited two days for transport.

On the third day I decided to walk. The journey took 36 hours. The folk at Kayipemba and the church in particular were amazed to see me among them at a time when nobody wanted to risk life and limb in travelling, unless he was involved in the army, politics or business.

After three days of meetings with the leaders of the church I got a lift in a Land-Rover, which was passing through, and went back to Uige. A day later, Kayipemba was attacked by rebels, the town was sacked and hundreds of people, including the Rev Hollandes and many other leading figures of the church, were taken into the bush.

Building bridges

These visits were aimed at rebuilding the bridges between the regions of our church destroyed by the civil war.

Because of the attacks on Kayipemba and Bembe the delegation from Kayipemba was missing from the Co-ordinating Committee which was planned during my tour. A delegation from Bembe did come to Uige, but they could not get back. They were forced to remain at Uige just as their families were being taken into the bush or went in hiding.

These courageous servants, joined by the Rev Josias, who was living in Mbanza Kongo, and the Rev Sengele plus Lourenco in Kobokolo/Beu, formed a team which worked together with me to reorganize and establish the Central Office of IEBA in Luanda. The team was later joined by Evangelist Avelino Sampio and the Rev Joao Makondekwa.

From July 1976 the Co-ordinating Committee became the real bridge and opened up the way for dialogue and contacts with the people and Government of Angola, the Evangelical (Protestant) and Catholic Churches in Angola, the Churches around the world through denominational and ecumenical organizations like the Baptist Missionary Society in Britain, the Baptist World Alliance, the All Africa Conference of Churches, the World Council of Churches and the Swedish Council of Free Churches.

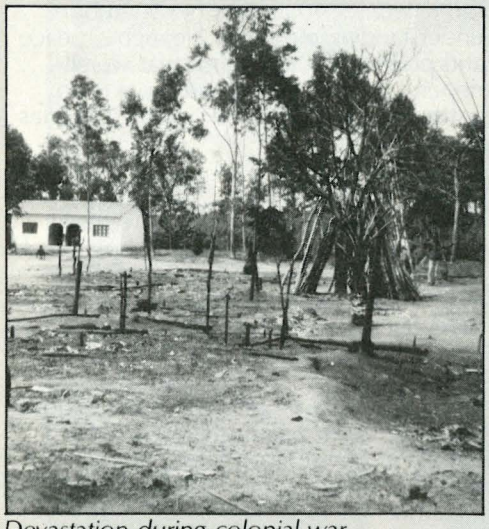
Challenging

This new experience was very challenging because we still had strong divisions within the country and very limited knowledge about each other as individuals, social

groups and churches. The combined effects of the civil war and the previous 'divide and rule' policy of the colonial power meant that mistrust was an obvious phenomenon in all social relationships. People were afraid of those from different tribes, languages and political background.

The challenge became harder when the Party declared that 'religion' should be considered as an enemy of the people because it served as an instrument of Colonialism against the interests of the people in their struggle for justice and prosperity. How could we respond to this challenge when we could not as Christians and citizens, stand united in our analysis of the causes of the situation facing our country?

As we wondered about all this, leaders of the churches continued with their consultations to build up a structure which could serve as a bridge between them and co-ordinate the relations of the churches with the State and the worldwide Church.



Devastation during colonial war

My church was deeply involved with this process, initiated by the leaders of the united Methodist and Evangelical Congregational Churches in Angola. We were all delighted when, in February 1977, eight evangelical churches, including the Kimbanguist Church, formed the Angolan Council of Evangelical Churches. This time the emphasis was on evangelism, service and unity as living expressions of our faith in Jesus Christ.

The gathering, organized by the Council from 1977 to 1985, widened our horizons. Now I have come to realize that my local, regional, denominational church could not claim to be marching in the steps of Jesus Christ without being with Christians of other places, regions and traditions (denominations), tribes and languages. I also learned that we were all facing the same challenges, but responded according to our respective circumstances.

The gatherings helped us to build up a new understanding of our problems and encouraged Christians to participate effectively in the building of a new society in Angola. It then became clear to all of us that Christian unity was a crucial achievement for the churches if they were to witness to Jesus in our country and respond to the challenges of our time.

The effects of war

However, the war was still going on. Every day people were being killed in guerilla attacks as part of the South African incursions into Angola. Everybody tried to find a way to live in peace, but we could not enjoy peace.

The effects of war were everywhere, north, south, east and west. Those whose lives were not threatened by guns had to face shortages of essential goods – food, clothes, medicines, soap and so on.

Alongside the Government efforts, the churches tried desperately hard to bring relief to people affected by war, shortages and disease. We came to realise that decisions made outside our country were affecting us and we could not solve our problems without extending our dialogue to friends in other countries.

We also learned that peace is not simply an absence of war (armed struggle), but what Jesus calls 'life in abundance'. Quite apart from the incursions of South Africa and its destabilizing process through UNITA, which grew to alarming proportions in August 1981, the moral support given to groups, institutions and policies involved in the de-stabilization process in Angola was undermining our work.

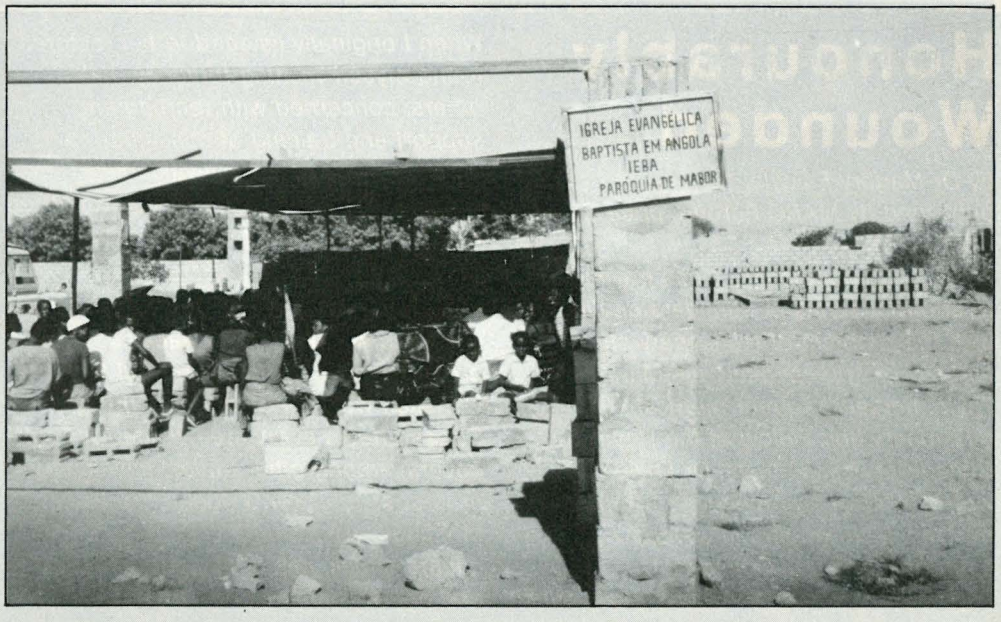
As part of the dialogue with the worldwide Church, the churches in Angola developed programmes of visits and material aid, which were co-ordinated inside the country by the Angolan Council of Evangelical Churches and boosted by the exchange of information and other material through regular consultation and international conferences organized by the All Africa Conference of Churches, the World Council of Churches, the Christian Peace Conference and by other National Councils of Churches.

As General Secretary of the Council I became heavily involved in this process and came to learn that the struggle for peace was a major concern of the churches in Europe (east and west) and in America as it is in the South (the Third World).

'Peace'

However, listening to them, I noticed some differences in our understanding of certain notions like 'peace' and 'human rights'. When friends and colleagues from the 'North' talk about peace and the absence of war they are talking principally about nuclear arms. Although I support fully their struggle against the nuclear arms race, I am often disappointed when people fail to realise that what is called 'peace' in the North is war in the South. For us in the South, the disarmament needs to be global, immediate and focused on all sorts of arms, including the ones which are right now killing our people.

Recent service in half-built church



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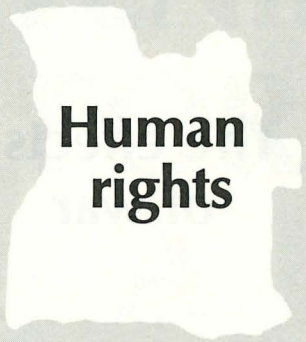
The new experience helped me to discover the basis of the ethnocentric attitude of certain people, who think that there is peace in the North because of the existing deposit of nuclear arms stocked everywhere in our world today.

My personal view, also shared by many people in the 'South', is that the transfer of war from the 'North' to the 'South' is the source of tranquility which people in the 'North' enjoy.

There is no doubt that Nazism, which generated the Second World War, in which Africans fought alongside British, French, Belgian, American and Russian soldiers, is still alive today in Southern Africa. A minority of people have inherited Hitler's ideas and ambitions and have declared war against black (non white) people and nations. They have only changed the name from Nazism to Apartheid.

Unfortunately for us this war is not seen as directed against the world. That is why there are some people in the 'North' who claim to be living in peace and consider the struggle for peace in the 'South' as a matter for the oppressed people of the 'South' alone.



Human rights

The second notion with which I have difficulty is that of 'human rights'. From the beginning of the Angolan people's struggle for independence and national identity foreign interference in any internal conflict had been the major obstacle to be overcome.

Some, if not most of the conflicts were initiated by foreigners, who wanted to maximise their benefits at the expense of the Angolan people. To cover their real aims, they claimed to be working for, or helping, our people to establish a system which respects 'human rights'. When friends in the 'North' talk about 'human rights' they mainly talk about individual rights and disregard the 'right of a people to exist as a nation'.

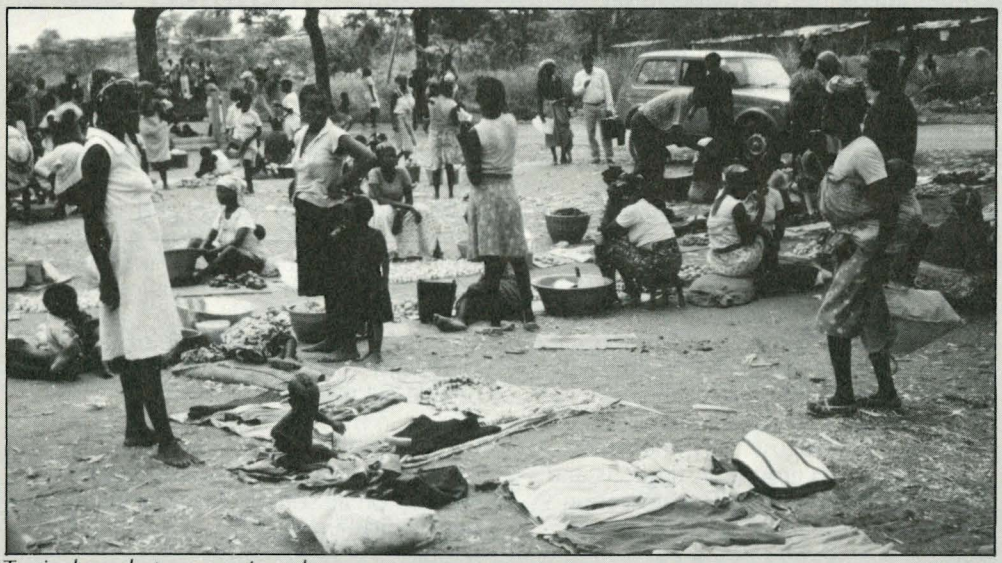
I then understood that we were singing the same song, but using two different tunes. Because we could not think of 'individual rights' separately from collective rights – the right of a people to exist as a nation and adopt the policy they consider suitable to their life and problems.

As we (people in the South in general and in Southern Africa in particular) are fighting for our identity, the right to be a nation against invasions and interference of outsiders, there are people in the 'North' who hardly understand why collective rights should be related to individual rights.

Listening to people helped me to discover the differences that exist between our understanding of human life, rights, peace and problems. I also learnt that we all depend on each other and there is no lasting peace when other people's homes are burning.

As long as people in the 'South' are fighting for their identities, their right to exist as nations, it will be difficult to speak of peace on this earth. Tranquility there may be in some parts of the world, but it must not be confused with that peace of which Jesus Christ is Prince. In other words, a Christian should not believe he has peace because of the existing deposits of nuclear arms and furthermore when people in other parts of this planet are starving or dying as they try to emerge as a nation.

Throughout my work I have learnt that dialogue, meeting with people of different tribes, races, languages, societies, nations, faiths and ideologies is the best hope for change in our lives and ministries.



Typical market scene, Angola

Honourably Wounded

by Dr Marjory F Foyle,
published by MARC Europe, price £3.95

ABOUT 18 months ago I was privileged to attend a series of seminars dealing with the problem of missionary stress and strain. The speaker was Marjory Foyle, herself a former medical missionary and Fellow of the Royal College of Psychiatrists. Dr Foyle now writes extensively, continues to make periodic lecture tours in several Asian countries, and is a Consultant Psychiatrist to many missionary societies.

When I originally listened to her lectures I found myself wishing fervently that others, concerned with recruitment, support and training of missionaries, could benefit from her invaluable counsel. Now that wish has been realized with the publication of this book.

Although it is written primarily for overseas workers, it also tackles problems only too familiar to all full-time Christian workers, including ministers. Stress affects every area of life. Dr Foyle covers, among other topics, missionary marriages, children's needs, adolescents, the single missionary, staff selection, culture shock, etc. In this very practical and non-technical book, Dr Foyle explains what stress is, why Christian workers can be vulnerable to it, how they can cope with it, and in what ways they can avoid unnecessary stress.

This is really an excellent book which meets a real need and should be read by every serving missionary, by candidates in training and those concerned with recruiting and supporting missionaries. Besides being a practical book, it is also a thoroughly spiritual book written with great insight, sensitivity and compassion, as the title would suggest.

Ron Armstrong

BWA

CONFERENCE
News
11th Baptist Youth World Conference • 27-31 July 1988 – Glasgow

27th-31st JULY 1988 GLASGOW SCOTLAND

Issue No. 1 *Spring 1987*

GLASGOW • SCOTLAND • GLASGOW • SCOTLAND

Make a date for '88

GLASGOW is to host the 11th Baptist Youth World Conference in the summer of 1988.

Ten thousand delegates from over 100 countries are expected to "Make a date for '88", and head for Scotland.

It is the first time that the conference — held every five years — has come to Britain.

And now — with just over a year to go to the Glasgow event, to be staged at the magnificent Scottish Exhibition and Conference Centre on the banks of the River Clyde — plans are being finalised for the most exciting programme ever for a Baptist youth world conference.

The five-day conference will run from 27 July to 31 July, and looks set to be one of the most challenging Christian conferences ever held in the UK.

The delegates, ranging in age from 15 to 35, will gather in the Garden Festival City to explore our conference theme — "Jesus Christ Rules".

Major Christian speakers will lead ★ Bible Studies ★ Seminars ★ Lunchtime Festivals ★ Evening Celebrations ★ The Conference Fringe.

And the Conference music will come from the very best Christian musicians and artistes. Already booked are: Adrian Snell, Graham Kendrick, Lovelight and Martyn Joseph, John Pantry and Ben Okafor.

From the USA will come some of the most exciting Christian sounds.

And from the rest of the world will come musicians who will give the conference a truly international flavour.

Already bookings have started arriving at the Conference Office, and news has reached us of groups from every continent preparing to come to Glasgow.

The conference, which is being sponsored by the Baptist World Alliance, will explore how Jesus Christ rules ☐ In our life ☐ In the church ☐ In our world.

Continued on Page 5.

GLASGOW • SCOTLAND • GLASGOW • SCOTLAND

TWO students from Bristol Baptist College, the oldest Baptist college in the world, Ruth Bottoms and Hazel Collins, have sent some recent preaching fees to the BWA Youth Scholarship Fund.

Both attended the last world youth conference in Argentina.

MUSIC plans for the conference are in the hands of David Peacock from Torbay Christian Ministries.

Leroy Yarbrough from New Orleans Baptist Seminary will be providing the link with the USA music scene.

BAPTISTS in North East India have already decided to send delegates to Glasgow, as too have the young Baptists from Sri Lanka.

Glasgow set to flourish by preaching of the Word

GLASGOW is set to flourish by the preaching of the Word.

For the city's original motto — "Let Glasgow Flourish through the preaching of Thy Word and praising Thy name" — will be seen in the 800-year-old city for only the second time in almost 200 years.

The once-famous motto was shortened by the Victorians to "Let Glasgow Flourish", but now the "real thing" is about to make a comeback as one of the central themes of the 11th Baptist Youth World Conference.

The last time the full text of the motto was used was during the Billy Graham campaign in the early 1950s.

It is the first time that the Baptist conference — held every five years — has come to Britain. Previous venues have been in Czechoslovakia, Switzerland, Sweden, Brazil, Canada, Lebanon, America, the Philippines and Argentina.

A delighted Lord Provost Robert Gray said that this must surely rank as one of the most cosmopolitan conferences the city has ever staged.

To help the small full-time staff of the Baptist Union of Scotland to cope with the logistics of handling the conference a committee of local Baptists under the co-chairmanship of Glasgow chartered surveyor Douglas Inglis and landscape architect Rodney Beaumont has been set up.

It is they who have been handed the task of making all the local arrangements for the conference.

by Staff reporter

And they may well be asked whether within their own countries they should be taking a stronger stand, in fellowship with one another, for nuclear disarmament.

One question that is bound to strike a chord is whether Christians are doing enough to promote genuine support for Third World needs.

"It's also likely that the delegates will be looking at areas such as the huge problems of the misuse of the earth's resources and the pollution of the environment," said Rodney Beaumont.

"The fact is that we believe Jesus Christ is the Lord of creation, and part of our submission to his Lordship will be seen in our care of the environment.

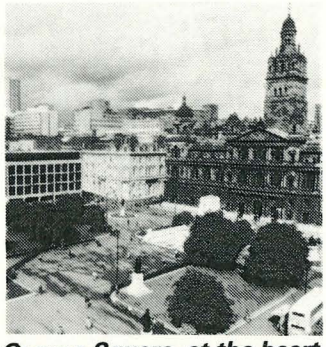
"It's also a fact that to be a disciple means following Christ's example — and delegates will probably be challenged to take a look at their lifestyle — and asked if they are truly living for others," added Mr Beaumont.

Theme

The conference will have as its theme "Jesus Christ Rules", explained Douglas Inglis.

"The fundamental questions we see the conference tackling are: man's reconciliation to God; man's reconciliation to man; and man's reconciliation to nature."

Among the points it is expected the young Baptists will concentrate on is the fact that Christians are to be peacemakers.



George Square, at the heart of Glasgow

FRIENDLY 'VIKING' INVASION

GLASGOW'S world-famous River Clyde, birthplace of the giant ocean-going liners Queen Mary and Queen Elizabeth looks set to experience a Viking invasion . . .

. . . over 800 years after the last attempted Viking invasion of Scotland was defeated.

This time it promises to be a friendly affair, for up to 500 young Scandinavian Baptists — from Norway, Sweden, Denmark and Finland — are planning to sail to Glasgow during the summer of 1988.

And joining them in the friendly invasion will be a German fleet with almost 1,000 young folk.

They plan to berth their floating hotels close to the Scottish Exhibition and Conference Centre.

The sea invasion will be part of the biggest international gathering the city has played host to — the 11th Baptist World Alliance Youth Conference — due to be held at the SECC from 27-31 July 1988.

"No doubt the young folk will enjoy the excitement of the sea crossing, but there is a more serious side to the invasion," said local conference committee co-chairman Douglas Inglis.

"Most of the young invaders will be giving up their beds to stay in hotels, while young people from Third World countries who would find it difficult to pay for hotel accommodation will take over their bunks for the five-day stay."

BIGGEST SINCE WORLD WAR II

CONFERENCE organisers are expecting up to 5,000 delegates from North America.

Most of them are expected to stay in Scotland for up to three weeks.

It is believed that the group will represent the biggest single influx of Americans to come to Scotland since the Second World War.

GETTING IN THE PICTURE

THE finishing touches have just been put to a colourful video that's set to sell the Glasgow conference to the world.

Called "The '88 Video Show", it's part of the promotional build-up to spread the good news that Glasgow is the place for Baptists to be in 1988.

The film shows just what Scotland and Glasgow have to offer, and highlights how Scottish Baptists are getting ready to give delegates from over 140 countries a truly Scottish welcome.

The video is available on 14-day free loan from the Conference Office, Baptist Union of Scotland, 14 Aytoun Road, Glasgow G41 5RT.

Did you know?

BRITISH Baptists will have the opportunity of entertaining young Baptists from around the world in their homes and their churches before and after the conference. Offers of hospitality should be made to the Glasgow '88 offices in either Glasgow or London.

Did you know?

SUNDAY, June 14 is the Baptist Youth World Day of Prayer. Join with young Baptists around the world in a great chain of prayer. Pray for mission and evangelism amongst the youth of the world. Pray for the planning for the Glasgow '88 Youth Conference.

Rodney Beaumont — Co-chairman of the Local Arrangements Committee.

Douglas Inglis — Co-chairman of the Local Arrangements Committee.

FACT FILE

11th BAPTIST YOUTH WORLD CONFERENCE
Jesus Christ Rules
·27-31 JULY 1988·
·GLASGOW SCOTLAND·

JESUS Christ Rules, the theme of the 11th Baptist Youth World Conference, is the dominant and immediately recognisable message of the conference logo.

But for some folk the logo design might not be so readily understandable.

It is based on the Scottish thistle, the plant emblem of the Scots which plays a significant part in the heraldic traditions of Scotland.

Each year the Queen comes to Scotland and as part of her official summer visit stays at the Palace of Holyroodhouse in Edinburgh, and each year magnificent thistles are grown in the gardens of the Palace to celebrate the visit.

The thistle, then, is a royal symbol . . . a symbol fit for a king — our King.

The first time thistles appeared in Scotland as a royal symbol was around 1470, when two thistles were stamped on a silver coin issued by James III.

King James knew of other countries which had plants as symbols, so he decided Scotland should also have a symbolic plant and chose the thistle.

Some assume James thought the hardy nature of the thistle, coupled with its spiky protection, reflected the national characteristics of his fellow Scots.

Did you know?

THE Baptist Leadership Education Centre at Whitby, Ontario, Canada is bringing a team of 24 young people to Glasgow. Each will be trained in creative youth ministry, and drawn from the first four-year graduates of this new work. They look forward to touring the U.K.

Did you know?

TO help the small full-time staff of the Baptist Union of Scotland to cope with the logistics of handling the conference, a committee of local Baptists under the co-chairmanship of Glasgow surveyor Douglas Inglis and landscape architect Rodney Beaumont has been set up.

THE SOUND OF THE WORLD...

WHEN the 10,000 delegates arrive in Glasgow for the 11th Baptist World Alliance Youth Conference they will have come from over 100 countries and from every continent.

"Just how many languages and dialects we will be hearing is impossible to say at the moment," said local committee co-chairman Rodney Beaumont.

Certain

"One thing I am certain of, the city will never have heard as many at the one time."

In fact it has been estimated that over 50 different languages and dialects will be spoken at the conference.

"When you realise that we will have folk coming from the whole of the Far East, including China, Japan and Burma, from numerous African countries, the Middle East, India, and from practically every Western European country, then you begin to get an idea of the scale of the event."

Officials

Conference officials are also confident that there will be a considerable representation from the seven Eastern European countries which have strong Baptist churches.

The USSR, with over 500,000 members, has more Baptists than any other country with the exception of America, where there are a staggering 27 million Baptist church members.

CITY TO ENJOY BIG PARADE

GLASWEGIANS are to get a chance to experience the colour of the biggest-ever international gathering to come to the city.

For it is planned to have the biggest parade of national dress ever seen in the city.

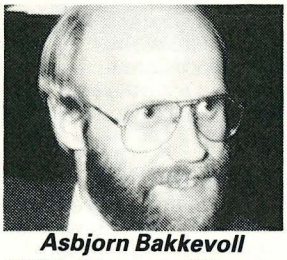
The international "happening" is to take place as part of the multi-million pound Glasgow Garden Festival, which is being staged just across the Clyde from our conference venue.

THE BAPTIST WORLD FAMILY

THE 11th Baptist Youth World Conference is being sponsored by the youth department of the Baptist World Alliance.

The BWA is the family organisation of over 35 million Baptists from over 134 member bodies working in over 143 countries.

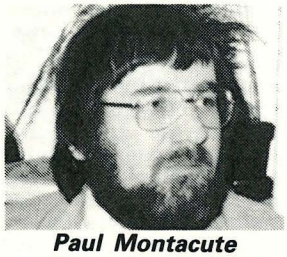
Look who's coming to Glasgow



Asbjorn Bakkevoll

THE Glasgow '88 conference programme is being drawn up by an International Programme Committee chaired by Norwegian Baptist Youth Secretary, Asbjorn Bakkevoll.

The IPC has members drawn from each of the BWA's six regional fellowships.



Paul Montacute

PAUL Montacute's first BWA Youth Conferenace was Beirut, Lebanon in 1963.

Now, in addition to his work as National Youth Officer for the British Baptist Union, he is Chairman of the BWA Youth Department.

Samson Mathangani

SAMSON Mathangani, from Nairobi, Kenya, has worked for the last five years as BWA Assistant Youth Director.

As well as helping to arrange this conference he is spearheading the BWA Youth Leadership Training programme around the world.

WITH just over a year to go to Glasgow '88, the list of those coming to the Big Event already reads like a Who's Who of World Baptists.

There will be: David COFFEY, U.K.; Douglas WARUTA, East Africa; Johnson LIM, Singapore; Tomas MACKEY, Argentina...

... Franklin POLLARD, U.S.A.; Marsha SPRADLIN, U.S.A.; Bonny RESU, India; Yang Jyan-SHENG, Republic of China ...

... Caroline PULLMAN, U.K.; Regina CLAAS, West Germany; I. A. AKANLE, Nigeria; Lillian JONGA, Kenya; Booker BANDA, Malawi . .Aow Kwong BU, Singapore; Tadao WATANABE, Japan; Sven JANSSON, Sweden; Willie WRIGHT, Scotland . . .

... Ian LEITCH, Scotland; Daltro KEIDANN, Argentina; Leroy YARBROUGH, U.S.A.; Lewis PETTIT, U.S.A.; Jim CLARKE, Scotland.

"In every way Glasgow '88 will reflect the world," said Asbjorn Bakkevoll, the Norwegian Baptist youth leader who is chairman of the Glasgow '88 International Programme Committee.

Asbjorn said that the conference would provide enrichment, renewal, inspiration and vision so that those who come to Glasgow may return to their countries and churches and do something about the fact that Jesus Christ rules their lives.

The planning committee itself reflects the world, as there is a wide spread of Baptist youth leaders and representatives from almost every continent.

The committee's meeting in the Netherlands earlier this year brought youth leaders from Asia, Africa, South and North America and all parts of Europe.

Asbjorn pointed out that one of the major obstacles to widespread representation was money — or the lack of it!

Many young people from countries where there are currency restrictions, or from countries that don't enjoy the financial benefits we do would like to come to Glasgow.

To help to overcome this problem the Baptist World Alliance Youth Department has established a Scholarship Fund to help young people to attend the conference.

The Fund will provide help for qualified young people and it is hoped to raise £75,000.

At the meeting in the Netherlands a Baptist youth leader from Zimbabwe expressed appreciation for the scholarship help he received in 1984 enabling him to attend the 10th Baptist World Youth Conference in Argentina.

Because of his attendance at the conference this leader in the remote area of his country received the necessary training which enabled him to strengthen the ministry of his local church.

Speaking of his experience, Chamunorwa Henry Chiroma said that on his return to Africa from the encouraging experience in the Argentine Youth Conference he met with Baptist leaders in a rural area of his country.

"I shared with them my visit to Argentina and what I had learned, especially in the area of leadership training," he recounted.

"I left one of them a book I had received during the conference and some months later learned that it was the only book he had ever had in his life."

PICTURED here are just some of those who will be taking part in Glasgow '88.

They are, left to right, David COFFEY, U.K.; Douglas WARUTA, East Africa; Johnson LIM, Singapore; Tomas MACKEY, Argentina...

Franklin POLLARD, USA; Marsha SPRADLIN, USA; Bonny RESU, India; Yang Jyan-SHENG, Republic of China.

Caroline PULLMAN, UK: Regina CLAAS, West Germany; I. A. AKANLE, Nigeria; Aow Kwong BU, Singapore; Tadao WATANABE, Japan; Sven JANSSON, Sweden; Willie WRIGHT, Scotland.

Ian LEITCH, Scotland; Daltro KEIDANN, Argentina; Leroy YARBROUGH, USA.

You can help in Pam's big search

TWO years before the first of the 10,000 delegates at the biggest-ever international conference to come to Scotland set foot in the country, the 11th Baptist World Alliance Youth Conference has already booked practically every hotel bedroom in the city for the week-long event.

"But even that still leaves us a lot of beds to find," said Glasgow man Douglas Inglis, co-chairman along with Queen's Park Baptist Church member Rodney Beaumont of the local committee set up to help administer the conference.

"We have, in fact, been booking hotels and boarding houses up to 35 miles outside the city," explained Mr Inglis.

"Universities will also be used for the event, and we have so far negotiated 2,000 rooms in halls of residence."

The massive find-a-bed campaign is being masterminded by a young Edinburgh lawyer – 27-year-old Pam Lyall, a member of the Morningside Baptist Church.

It is Pam who has been given the task of "putting up" the 10,000 delegates — "not literally, of course," she said. "But it is my job to make sure we have enough rooms to cope with the anticipated numbers.

"My one recurring nightmare at the moment is that I'll wake up to find 10,000 people at my door looking for a bed," laughed Pam.

Pam Lyall – looking for 10,000 beds.

In fact every spare moment Pam has is taken up with an operation that seems more military than legal, even to the extent that when she got married last year, she didn't leave the problem behind.

She took paperwork on her honeymoon!

Pam said that to make sure every delegate will have somewhere to sleep, the local committee are hoping many of the city's Christian families will open their homes to the young folk.

"We also hope to make use of church halls throughout the city," she added.

ONE group of Baptists who will definitely be heading for Glasgow in 1988 is from Argentina.

Three years ago Argentina hosted the 10th international conference in Buenos Aires — at a time the country was still suffering from the aftermath of the Falklands war.

"Not surprisingly, not too many young folk from the UK came," said Hugo Marquez, leader of Argentina's Baptist youth movement.

"I think we had about 35 youngsters from Britain, and we appreciated them coming during such trying times," said Mr Marquez.

Hugo and a party of Argentinian Baptists came to Scotland last year to see the conference venue . . . and went away not only full of praise for the Scottish Exhibition and Conference Centre, but overwhelmed by the friendliness of the Scots they met.

Now Hugo has set off on a five country tour of South America selling the Scottish conference.

"Our message is 'Go to Scotland'. There are of course still problems between our two countries, and that is why as Argentinian Christians we would urge both governments to move to solve these problems.

"I know that will take time. But one thing I am certain of, and that is the Baptists who come from Argentina in 1988 will get a true Scottish welcome."

Continued from Front Page.

Denton Lotz, director of the BWA's youth department, said that delegates will be challenged to explore the meaning for both their lives and for the world of the conference theme, *"Jesus Christ Rules".*

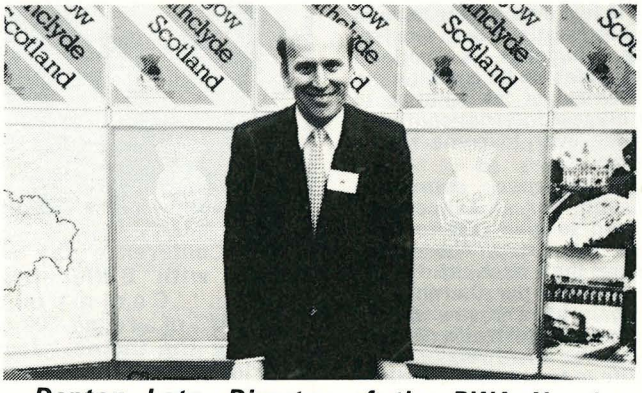
Each day will begin with Bible study, followed by discussion in small "family groups". Afternoons will see practical workshops, and in the evening massive worship and teaching sessions will bring all 10,000 delegates together.

Dr Lotz said that this was a tremendous opportunity, the chance of a lifetime, really, for British Baptists to meet other Baptists from all over the world.

"There will never be another opportunity for British Baptists to attend a world conference so near to home..

"This will be an event you must not miss!

"I urge you to make a Date for '88."



Denton Lotz, Director of the BWA Youth Department.

Your chance to bring-a-Baptist to Glasgow '88

BRITISH Baptists are being given the chance to bring-a-Baptist to Glasgow for the '88 conference.

To help pay for young people from India, Latin America, Africa and Eastern Europe, a Scholarship Fund has been set up.

And churches, youth fellowships and individuals are being asked to support it.

Already a number of youth fellowships and churches in Scotland have started fund raising activities to bring-a-Baptist to Glasgow.

At Bellshill, near Glasgow, the youth fellowship hope to raise hundreds of pounds to bring young Christians from Eastern Europe to Scotland.

The Bellshill youngsters have raised over £250 in just two months, and it looks as if their original target of £500 could be doubled.

Two Bellshill youth fellowship members have already made contact with young Baptists in Eastern Europe.

Fifteen-year-old Victoria Mair writes to a teenager in Warsaw, Poland, while 23-year-old Fiona McLuckie corresponds with a young Hungarian Christian.

Fiona's sister Irene, secretary of the youth fellowship, explained that when the Bellshill youngsters heard the 1988 conference was to be held in Scotland, "we decided to help finance the trip to Glasgow for young Baptists from Eastern Europe.

"We know that currency restrictions make it difficult for folks from countries like Poland and Hungary to come to the West.

"And with two of our own young folk already writing to Baptists in Eastern Europe, it didn't take much to persuade us.

"But when we heard about the special Scholarship Fund which had been set up to help bring Baptist young people from Eastern Europe, Africa, Asia and Latin America to the Glasgow conference, that finally convinced us."

The Bellshill youngsters have been given the support of the church in their venture. In fact Irene said that they have "signed up" 80 of the members to pay between 10p and £1 a week for a year towards their fund raising.

Their most unusual venture to raise cash saw them losing pounds to gain them . . . in a sponsored diet, with one of the Bellshill YF members shedding 14 pounds, but gaining £80 towards their target.

EXCITEMENT BUILDS IN SCOTLAND...

WITH just over a year to go to the big Baptist Youth Conference, churches in Scotland seem at last to be catching the excitement of the build-up to the biggest international conference ever to come to the country.

The *Mosspark* church in Glasgow for instance, has decided to give £450 to their youth fellowship. The money means that each of the 18 members of the church's YF will only have to save £25 towards the Registration Fee.

And the *Glenrothes* church in Fife is to pay for 12 of their youngsters to go to the 1988 Glasgow conference.

The Glenrothes youth fellowship did in fact notch up something of a world first, for when the conference was announced early last year, they were in touch with the Conference Office to say they were coming . . . even before they had thought about the cash.

That's faith for you!

TV records part of the contract launch ceremony at the Scottish Conference and Exhibition Centre.

'88 Music plans

MUSIC will play an important role in the conference, a fact reflected by the appointment of David Peacock of Torbay Christian Ministries to look after the Glasgow '88 music plans.

Providing the link with the U.S.A. music scene will be Leroy Yarbrough from New Orleans Baptist Seminary.

Already a number of major Christian artistes have been "signed up" for '88.

These include: Adrian SNELL, Graham KENDRICK, LOVELIGHT, Andy SCARCLIFFE, Martyn JOSEPH, Ben OKAFOR and John PANTRY.

And negotiations are under way which look like bringing some of the best Christian sounds from the United States.

"Undoubtedly the conference will bring together Christian musicians from every continent," said David Peacock.

"I'm sure that the U.K. will never have seen a conference with such an international music programme."

And Glasgow is to get a chance to experience much of our music, for many of the artistes and groups at Glasgow '88

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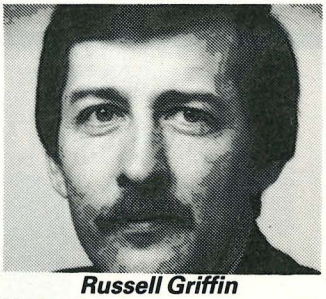


Russell Griffin

A look at the

THE Conference day will begin with Bible study, with "Community Groups" of around 500 exploring the theme "Jesus Christ Rules".

The groups will meet in the Scottish Exhibition and Conference Centre and in churches close to the SECC, and, led by well-known speakers, will share in worship and the exploration of God's word.

Following these explorations, each community group will divide into "family groups" of between 12 and 20, led by hundreds of young leaders from around the world.

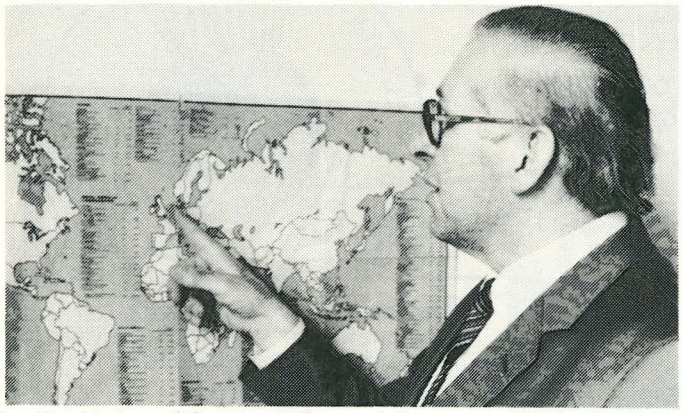
These smaller groups will share and discuss the rulership of Christ □ In the world, □ In the Church, □ In individual lives.

These small "family groups" will give an opportunity for inter-cultural sharing of experience.

Lunch will be from 12 noon until 2pm and will be an opportunity to enjoy a whole variety of events from the "Festival" programme. There will be music, drama, busking, and opportunities to experience cultural demonstrations of faith and lifestyle.

Workshops and seminars will take place in the afternoon until 4.30pm. These will explore topics and issues of the contemporary world.

Leading speakers will introduce subjects with spiritual and practical application for young people to demonstrate that Jesus Christ **does rule,**



Baptist Union of Scotland General Secretary, Peter Barber — waiting to welcome you.

sound in tune

will also appear at the Glasgow Garden Festival, being staged just across the River Clyde from our conference venue.

In fact the 800-year-old city that is to be the 1990 European City of Culture will enjoy culture from over 140 countries in 1988.

For Glaswegians are to experience the colour of our unique international gathering.

Local arrangements committee co-chairman Rodney Beaumont revealed that it is planned to have the biggest parade of National Dress ever seen in the city.

Adrian SNELL

And the international "Happening" is to take place as part of the Glasgow Garden Festival.

"We know that our delegates want to let Glasgow see and hear them," said Mr Beaumont, "and it seemed like a good idea that we should link up with the Garden Festival."

Publicity groups' bid to sign-up 4000 delegates

PLANS are well under way in England to bring 4,000 young Baptists to the Glasgow conference.

Twelve area conference co-ordinators have been appointed to publicise the event.

They will head "publicity teams" linked to local associations, and whose job will be to visit youth groups and churches promoting the challenge of Glasgow '88.

The co-ordinators' target is to "sign up" two young people from every church in their area to attend the conference.

The network of Glasgow '88 co-ordinators has been set up through a Commission of the Baptist Union of Great Britain and Ireland youth affairs office, and is seen as a practical way of gaining support from churches throughout the country for the conference.

The area co-ordinators are:

NORTH WESTERN
Geoff Evans, 41 Parklands Drive, Fulwood, Preston, Lancs.
Tel: 0772-863355

NORTH EASTERN
Gerard Liston, 117 Prospect Road, Sheffield S17 4HW.
Tel: 0742-364043

EAST MIDLANDS
Martin Pearse, 64 Branston Rd, Burton-on-Trent, Staffordshire.
Tel: 0283-63779

WEST MIDLANDS
Paul Edwards, 103 Springcroft Road, Birmingham B11 3EP.
Tel: 021-778 4180.

CENTRAL
Nick Lingard, 55 Browning Crescent, Bletchley, Milton Keynes.
Tel: 0908-76829

SOUTH EAST
Kay McPherson, 109 Reculver Rd, Beltinge, Herne Bay, Kent.
Tel: 0227-373870

METROPOLITAN (London)
Alison Shapton, Jackie Ballard, 67 Southwell Road, London SE5 9PF.
Tel: 01-274 3106

SOUTHERN ASSOCIATION
David Graham, Vittoria, The Circle, Southsea, PO5 2JN.

BERKSHIRE
Vic Pizzey, 88 Wykeham, Earley, Reading, Berks.

OXON & EAST GLOUCS
Stephen Heap, 58 Blackbird Leys Rd, Blackbird Leys, Oxford, OX4 5HR.
Tel: 0865-774187

SOUTH WEST
Ben Keenan, 12 Wreford Drive, Cowley Park, Exeter.
Tel: 0392-31097

EASTERN & WESTERN
are still to be named.

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programme

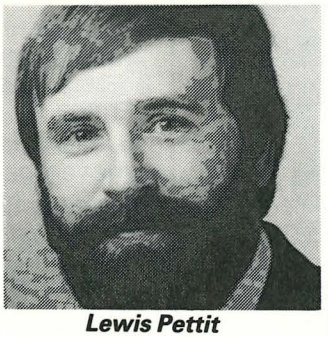
and will seek to answer questions raised by young people anxious to live for Jesus Christ.

After an interval which will give opportunity for the delegates to explore Glasgow, and to discover the city's restaurants, the main "Celebration" event will take place between 7.00pm and 9.00pm.

Exciting and challenging ministry from major Christian musicians and well-known speakers from around the world will enable delegates to celebrate our theme, "Jesus Christ Rules".

Our "Celebrations" will be memorable evenings of praise and worship to the one who is Lord.

The "Fringe" programme of special events and concerts into the late evening will be a chance to hear and learn from many participants in the Conference, allowing all kinds of Christian celebration and music to be presented.



Lewis Pettit

THIS is the first time that the Baptist Youth World Conference has been held in the United Kingdom.

This colourful world event is preceded by conferences in Prague, Czechoslovakia, 1981; Zurich, Switzerland, 1937; Stockholm, Sweden, 1949; Rio de Janiero, Brazil, 1953; Toronto, Canada, 1958; Beirut, Lebanon, 1963; Berne, Switzerland, 1968; Portland, Oregon, USA, 1974; Manila, Philippines, 1978; and Buenos Aires, Argentina, 1984.

UK launch for the '88 Savers Club

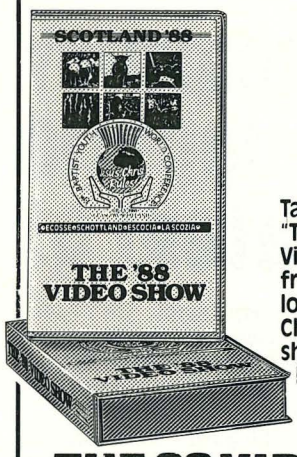
AN '88 Savers Club has been launched to help young Baptists in the UK to save on a regular basis towards the big event of '88 — the 11th Baptist Youth World Conference.

With the Registration Fee for the five-day event expected to be about £50, the Club is the ideal way for thousands of young Baptists to make sure they will be in Glasgow in 1988.

An explanatory leaflet has been produced which spells out how youth fellowships, churches and individuals can join and save towards the Conference Registration.

The '88 Savers Club will keep members informed through regular newsletters, and also give them the chance to tune in to a cassette magazine with conference news, views and interviews with personalities who will be coming to the Glasgow event.

The '88 Savers Club leaflets are available from the Conference Office.

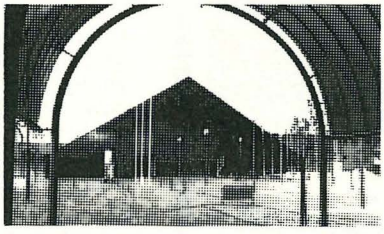


VIDEO OFFER

Take "The 88 Video Show" on a 14-day free loan. It's a colourful look at Scotland and its Christian heritage, and shows how Scottish Baptists are getting ready to give you a truly Scottish welcome.

THE 88 VIDEO SHOW

- Glasgow, Scotland will play host to the 11th Baptist Youth World Conference...
- ...From 27 July – 31 July, 1988.
- It will be the biggest international gathering ever held in Scotland.



The Scottish Exhibition and Conference Centre

Glasgow – The city that's Miles Better and venue for the 1988 Garden Festival – will play host to the 11th Baptist Youth World Conference.

THE 11TH BAPTIST YOUTH WORLD CONFERENCE

LOOK WHO'S COMING

David COFFEY, UK; Douglas WARUTA, East Africa; Johnson LIM, Singapore; Thomas MACKEY, Argentina; Franklin POLLARD, USA; Marsha SPRADLIN, USA; Bonny RESU, India; Yang Jyan-Sheng, Republic of China; Caroline PULLMAN, UK; Regina CLAAS, West Germany; I. A. AKANLE, Nigeria; Lillian JONGA, Kenya; Booker BANDA, Malawi; A. K. BU, Singapore; Tadao WATANABE, Japan; Sven JANSSON, Sweden; Willie WRIGHT, Scotland; Ian LEITCH, Scotland; Daltro KEIDANN, Argentina; Leroy YARBROUGH, USA; Lewis PETTIT, USA; Jim CLARKE, Scotland.

The 88 Savers Club

Here's your chance to save on a regular basis towards the Big Event of 88 – the 11th Baptist Youth World Conference. Send now for details of "The 88 Savers Club". Club members will be kept informed through regular newsletters of planning for the 1988 conference.

- Glasgow will be the venue for one of the most exciting and challenging Christian conferences ever to be held in the UK.
- From over 140 countries, representing every continent, 10,000 young people from 15 to 35 will gather for five days in the Garden Festival City.
- Here, in the magnificent Scottish Exhibition and Conference Centre, we will explore our conference theme – "Jesus Christ Rules".
- Major Christian Speakers will lead: · Bible Studies · Seminars · Lunchtime Festivals · Evening Celebrations · The Conference Fringe.
- And the conference music will come from the very best Christian musicians and artistes.
- The Baptist Youth Conference is held every five years. It has never before been to the UK.
- Don't miss it – it will be a truly unique experience.

HEAR

MUSIC will play an important role in the Conference, a fact reflected in the number of major Christian artistes who are coming to Glasgow . . . . . Adrian SNELL, Graham KENDRICK, LOVELIGHT, Steve FLASHMAN, Dave POPE, SALTMINE, Martyn JOSEPH, Ben OKAFOR, John PANTRY, and the top names in Christian music from every continent.

Free colour leaflet

To: Rev Ian Mundie, 1988 World Youth Conference, Baptist Union of Scotland, 14 Aytoun Road, Glasgow G41 5RT or Paul Montacute, National Youth Officer, Baptist Church House, 4 Southampton Row, London WC1B 4AB.

Please send____brochure(s) and____registration form(s)

Please send me details of The 88 Savers Club ☐

Please send me a copy of "The 88 Video Show."
Tick Box ☐VHS ☐BETA

Name:_____

Address:_____

_____

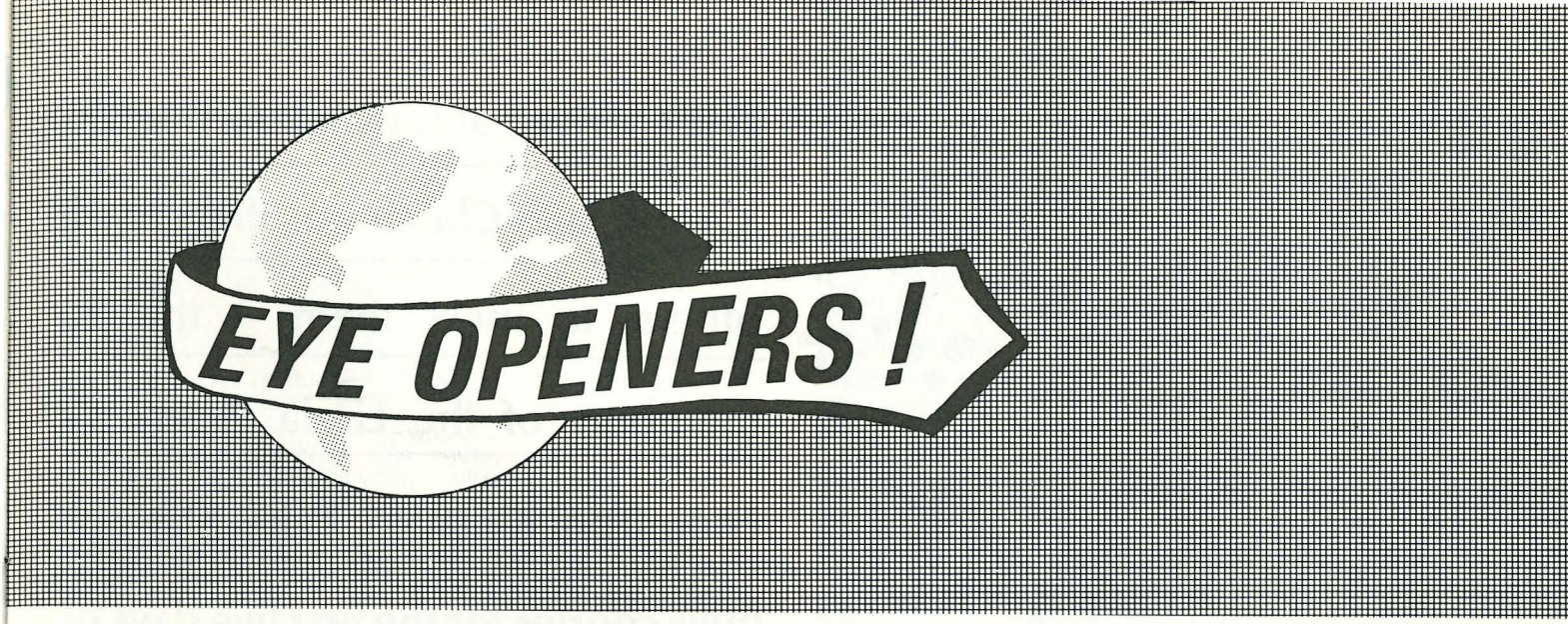
Post Code:_____

Phone now for details

It's the big event of 1988 – the 11th Baptist Youth World Conference. So get the dates into your diary – 27 July-31 July 1988.

01-405 9803
041-423 6169

Why not make a date for 88?



EUROPEAN BAPTIST MISSION

THE European Baptist Mission accepted 13 new missionaries when it met at Rushlikon in March for its annual meeting. Some 82 people, 52 of them delegates from 12 European countries, took part.

This year's meeting was organized around the theme 'Co-operation in an International Mission'. The General Secretary, Horst Niesen, developed the theme saying: 'Doing mission together was one of the most important ideas of those who founded the EBM.'

Speaking about the growing mission co-operation among European nations, he said, 'The EBM is the link between the European unions and those overseas.' EBM works in three African, three South American and one European 'partner nations'.

At the moment EBM has 24 missionary candidates in preparation for service in Africa.

GOOD NEWS FOR RUSSIA

IN 1988 the Russian Orthodox Church will be celebrating 1,000 years of history. Special services and conferences are being planned to mark the anniversary. Although Baptists do not have the same recorded history they will also celebrate the event.

The Baptist World Alliance has made an offer of 100,000 Bibles to the All Union Council of Evangelical Christian-Baptists in the USSR to be distributed as part of the celebrations.

The good news is that permission has been granted to import the Bibles into the Soviet Union.

The shipment will provide Bibles for new converts and for families who have never owned a Bible before. Individual Bibles are costing $10 to print and distribute.

Permission has also be granted to import 5,000 complete sets of a Russian language version of the Commentary on the New Testament *by William Barclay. There are 17 volumes in each set. This means a total of 85,000 books, commentaries on the New Testament can now be shipped to the Soviet Union. Plans are underway to complete the printing.*

Five thousand volumes, 1,000 each of the first five books printed were received in Moscow in December 1985. The project is a joint effort between the Mennonites and the Baptist World Alliance. Baptist World Aid is looking for $100,000 to complete the project.

Justice and peace in Africa

A CONSULTATION on 'justice, peace and the integrity of creation' was held in the Central African Republic in March. Participants from churches in eight African countries, including Zaire, were present.

The consultation examined some conditions which block justice and peace in Africa. Various ways in which injustice shows itself were outlined, including the inequality of women, the monopolization of power through regionalism and nepotism, the exploitation of natural resources, international financial policies, unsatisfactory family relationships, church divisions (due to tribalism, nepotism and power-struggles), cultural inequalities, indifference to others' suffering, and interference by other powers, including the use of Africa as a testing ground for armaments.

The group urged for more in-depth analysis of the causes of poverty/wealth, productive use of church land, solidarity with the destitute and church self-reliance.

Jamaican churches and South Africa

AN ecumenical coalition of Jamaican church representatives has asked 24 local firms with links to South Africa through parent companies to cut them.

The coalition includes churches belonging to the Jamaican Council of Churches (Methodist, Baptist, Anglican, Moravian, RC, Quaker, etc). The group said it would urge a boycott of products sold by the companies if the South African ties were not severed.

Lisala Baptist Church Ladies Choir

THEY arrived at Gatwick Airport on 3 April. Ruth Clinch was there, with others, to meet them – the 30 members of the Lisala Women's choir from Kinshasa, Zaire. She was their courier for the first five days of their month's tour of Britain.

THEY came through customs at Gatwick, subdued and in single file. Each one holding her passport and ticket. Each woman had on a light coat, some of which were obviously family treasures and had seen much wear. Each had contributed £100, about one year's salary, but the trip would cost much more than that.

What drive and imagination they had needed to get from their primitive region of Kinshasa to Britain! They had no English, a few could speak French, but most of them spoke only the tribal languages of Kikongo and Lingala. I could speak some French. The French word *courier* was best translated 'odd job man'.

While they were waiting for the coach they asked if they could pray and prayer inevitably included song.

I was constantly to be confronted by paradox during the trip. Here was one: sounds of Zairian Christian worship superimposed on an airport arrival area – drums and passports, bean-shakers and three star coach.

The busy bustle of Gatwick stopped as people paused to share the experience, then, after applause from around and from the balcony above, the travel activity started up again.

Lisala women outside coach

Getting kitted out

Our first visit was to the Church of the New Life, Durrington, one of the Baptist churches in Worthing. We arrived quickly and safely, escorted by the considerate and helpful Christian driver.

Cartons of warm woollies and coats were ready for the women, contributed by many churches.

'Try this one, Mama. O no, it won't button round will it?'

'How about this one?'

I soon learned how to say, *'Moko, moko,'* – one each. Coats were tried on and snuggled into, or laid back over the pew for someone else. I nearly lost my own jacket that way. Jumpers too.

'Look, Mama, this one is the same colour as your cloth.'

Mama being kitted out

'No, that really is too big for you, we'll find another one.'

So it continued until all were satisfactorily wrapped – except one! No coats measured 54 inches around, but someone lovingly toured the charity shops and returned with one which was just right. It had cost £1.

The gifts continued to come – bobble hats, gloves, shoes, scarves. Did you realize how normal it is to match a glove to your right hand, then take it and put it on your left? And how difficult, when you've never seen a glove before, to allocate your fingers to those of the glove?

Gradually the fun of outfitting subsided as the members of the choir disappeared between the pew backs to catch up on lost sleep.

Infectious affluence

As the carrier bags of clothing continued to appear, only to be whisked away immediately, it became apparent that the infection of the affluent society was imposing itself on the mamas. One coat had seemed unimaginable luxury at first, but why stop at one if you can have two or three.

The women were at first no better equipped than I am to deal with this, but after a slightly undignified scramble, Mama President took everything in hand. I couldn't understand a word she said, but the incident had a lot to say to me in my greed.

I felt provoked by this situation and the property/affluence confrontation to try to explain my own greed.

'You see, Mama, that I have so much. I know that I should share. I know that I don't need half of that which I have, but I am weak. As you travel round, pray for me that I might learn to share more readily.'

Preparation and planning

That the women managed so quickly to marry their accustomed life to life on the road in Britain was, to some extent, due to the planning and preparation which had been carried out for months before they arrived. Their needs had been anticipated and met in advance. The incredible ease with which my days with them passed was due also to that forethought and to the great support and generous help given by the members of each church at which we stayed.

Former Zaire Missionary, Phyl Gilbert, helped me a lot. They kept asking her if they could wash, but 'wash' was not the accurate description of what they required. 'Washing,' it turned out, was crouching while you flung water over your soapy body. It was as essential to their comfort as a bath, or shower, would be to us.

Happily the church hall had two tiled cloakrooms. Large plastic bowls had been provided and the cloakrooms soon resembled the shore of the River Zaire, with tributaries occasionally appearing under the doors.

A visit to the chemist

I went in several times with a little mop and bucket. But modern science came to the rescue. The church had a vacuum cleaner which sucked up water in no time. The church hall radiators were soon festooned with undies drying.

The evening meal was, by this time, ready for us, and after the tables were cleared the air-beds and sleeping bags were distributed. Soon all around the edge of the hall were bundles of resting bodies as we sat to give final thanks to the Lord for the blessings of the day. Then the women, still wearing overcoats and hats, zipped themselves into sleeping bags.

Jam and pilchard rolls

I woke at 5.30 a.m. Although several women were moving about, there was virtually no sound. I sat quietly for a while

and then got up to prepare the breakfast – bread rolls, margarine, pilchards, jam and tea. The rolls became jam and pilchard rolls and sugar disappeared into tea at an incredible rate. When the breakfast, which I'd prepared and laid out, was finished, the women came and took over the washing up, leaving everything spotless.

During all this time we had no language or communication problem. Someone in Kinshasa had instructed the women very extensively about the kind of life they would be living and had made a very good job of it. Thank you, whoever it was.

Everyone stopped or was shushed to stop whenever I stepped into the middle of the room.

'Bamamas,' I would say, and start to speak in French. Almost simultaneously the translations would take place into Lingala and Kikongo, the gist of the instruction quickly understood, readily accepted and followed.

I would ask in French, 'Do you find that acceptable?' and we easily discussed any queries.

Thirty women, in a country and culture absolutely foreign to them, with a courier who couldn't speak easily to anyone, yet no problems, no unhappiness. Truly the Lord blessed us!

Pocket money

The BMS had made some pocket money available to each one. How could I give this value? I got two tins of sardines, which they told me was worth 90 zaires. I explained that this was 1 *livre*, a pound, and showed them the pound coin. Immediately there was comprehension with many quickly grasping that there were 100 pennies to the pound. They called them *makutas* (a tiny, almost valueless Zairian coin) and the significance of tens, twenties and fifties was soon understood. Great!

Later that morning I took them to wander round the local supermarket-cum-chemist. Prices were quickly recognized and evaluated. Hair dye to make grey hair black, skin oil and baby clothes excited most interest. The last group to visit the shop sang their gratitude to the incredibly patient chemists.

Singing

On Sunday morning the choir was divided into two groups and during the day four churches in Worthing were visited. Cars rolled up after dinner to pick up small groups of women, and take them to the sea-shore for a walk in the warm sun.

On Monday, the women of the choir were scheduled to visit Broadwater Church to record a cassette for sale. They sang a few songs through to establish the recording level, and then started to record. They might have been professionals. They discussed which songs they would sing, and then started recording. It took three long sessions to get the songs onto the tape and it was 4.30 p.m. when they stopped for dinner.

Tuesday morning we had to be up and packed by 9 o'clock. I explained this to Mama President. There would be no problem. At 4.30 a.m. I slowly came to. Some were already showered, some still asleep. After breakfast I rolled up my bed and then demonstrated to one or two how to roll the air out of an air bed, and then distributed string for tying beds and bags into bundles. By 8.15 we were ready with all the cases and bedrolls stacked in the doorway. Excellent time-keeping.

Thank you ladies for letting me share such an experience with you!

CHOIR ON TOUR

THE choir's British tour got off to a tumultuous start at the Baptist Assembly in Bradford. They sang at the Women's Rally and later at the BMS Rally and Valediction service. The African rhythms and the infectious enthusiasm of the ladies soon got delegate feet tapping and bodies swaying.

'Would you like them to sing again at the end of the meeting?' asked Reg Harvey.

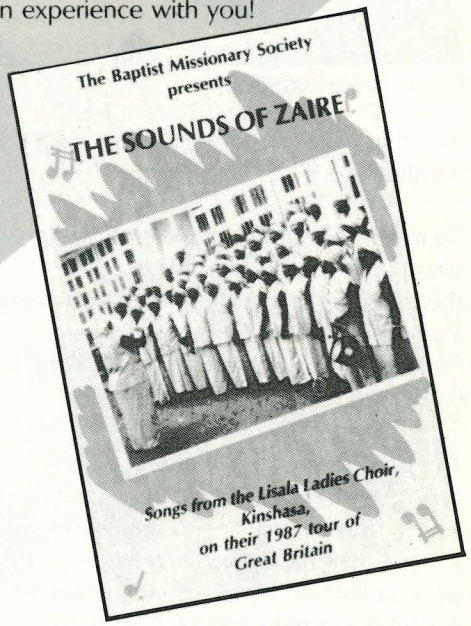
'Yes,' came back the reply and you could hardly move at the front of the St George's Hall as people came forward to see them.

And so it has been throughout the tour. In Scotland, Wales and throughout England the Lisala Baptist Church Ladies have been received with great warmth and excitement. One song they sang at each engagement was one of thanksgiving for the missionaries who went to Zaire from Britain and who toiled, with the sweat of their brow, to share the Gospel news.

'Will all missionaries, past and present, please stand up,' was the request made at one church. The applause this time came from the choir.

It was a gruelling tour for the Ladies, singing as they did each night for four weeks. But in that time they were able not only to thank Baptists in Britain for sharing the Gospel with them, they themselves were able to show how that Gospel has come alive in the African culture. They brought something back to us of the vitality, the freshness, the joy that is at the heart of the Christian faith and worship.

Whilst travelling in the South of England some of the Ladies asked the coach driver to stop at the next toilets. Just ahead was a lay-by and some toilets. As the ladies got off the coach so there emerged from the toilet block some workmen, with tools, brushes and paint.


The Baptist Missionary Society
presents
THE SOUNDS OF ZAIRE
Songs from the Lisala Ladies Choir, Kinshasa, on their 1987 tour of Great Britain

Cassettes of the Choir are available from 93 Gloucester Place priced **£3.00**

'We've only just finished building this,' they said. 'You are our first clients.'

'Isn't God good,' the ladies said and promptly began to sing to the workmen.

'This has made our day,' they said.

They ended the tour in London, at BMS Headquarters. It was a bit of a crush in the Committee Room, where once again they sang their song of 'thankyou'. They'd also composed one for the coach driver, 'Papa Johnnie', and swayed to the left and the right as if winding along a Scottish mountain road.

They presented the BMS with some Zairian plaques and shirts. In return Reg Harvey presented Mama President with a set of tambourines and a certificate expressing the appreciation of the BMS and the churches in Britain for all that choir had contributed during their visit.

One of the exuberant choir members

Choir members singing a hymn: Hold tightly onto Jesus like you hold onto your boat paddle"

HALLELUJAH, AMEN!

THE organ voluntary ended. The congregation was still and quiet. Through the open vestry door there was the sound of a distant voice, singing. Then the music multiplied and percussion backing vibrated into the church. The singing, swaying file of African women wended its way into the building, the blue clad ladies already aglow with their joy in singing praise to God. When they had taken their places, the Call to Worship was issued, first in Lingala, then in English. The congregation, Zairian and British together, responded in a hymn of praise to their one Lord and Saviour.

The ladies' Choir of Lisala Baptist Church, Kinshasa, was sharing in its last Sunday's worship before returning to Zaire. For the morning, they had formed two separate choirs to lead worship in Hemel Hempstead and Bushey Baptist Churches. Now they were united again, this time with the congregation of Leavesden Road Baptist Church, Watford.

Earlier in the Choir's tour, during an interview in a concert, former missionary Charles Couldridge had asked one of the ladies the question, 'What will be the lasting memories you take back from this tour?'

She thought for a moment, then put her brown arm against Charles Couldridge's white arm.

'Really, the only difference between us is the colour of our skin,' she replied.

The Choir, like the many thousands who heard them, had been discovering their oneness – oneness with the British people in the human family, but especially oneness with British Christians in the family of God.

In unique fashion, that final service, led by the Rev Paul Martin, reflected the oneness, the partnership, between Zairian and British Baptists. The prayers that followed the opening hymn were in Lingala, then English. The Scripture was read, first in one language, then the other.

The preaching, for such it was, came in dramatic form as the ladies acted out their own version of the parable of the Prodigal Son. This included the inevitable and inimitable African verve and humour, but there was no questioning the challenge of the final appeal. The Choir inspired those present by their singing; the congregation's singing stirred the Choir by its warmth and devotion. The Choir, and the minister and congregation in turn, ministered and were ministered to by the varied contributions to the Worship.

Shared Communion was the climax of the fellowship. Choir members, deacons in their home church, were seated among the church's own deacons. The prayers of thanksgiving were shared, then, black and white together, the deacons served the congregation. The eating and drinking in remembrance, thanksgiving and dedication were communion with a common Saviour God.

The family prayers for healing and help were not only for the Watford church's concerns, but also the families and the church of the Ladies' Choir. The closing hymn, known by the ladies and sung by them in Lingala as the other members of the congregation sang in English, was a joyful celebration of what had been discovered together in Christ.

What better comment could have been offered on the service and on the whole exciting and stimulating visit by the Choir, than what they sang after the Benediction – 'Hallelujah, Amen!'

Having been heard by many thousands of people, the Choir made a safe journey home on Wednesday, 6 May. For British Baptists this has been a memorable and challenging visit. The hope and prayer of those who have benfited must surely be that as God has given us such partners in the tasks of the Gospel, so we shall discover the right paths of continuing partnership and give ourselves together to the tasks of our Lord.

'THERE'S NO ANSWER TO THAT!'

by
Fred Stainthorpe

This was one of Eric Morecambe's frequent quips. It could also be said of many of Oswald Smith's sayings. He was a Canadian Presbyterian who by his writing, preaching and travelling challenged Christians to become more involved in world mission. He had also been baptized by immersion as a believer!

He was gripped by the need of a world without Christ and the sight of a church which largely ignored that need. 'Why should anyone hear the Gospel twice before everyone has heard it once?' he asked. There is no answer to this question. Yet some people have heard it many times and millions have never heard it at all. A thousand million of them live in China yet where the need is greatest the effort is often least. The Western world has thousands of preachers, while the rest has few. We are swamped with Christian literature, while they suffer drought. Churches dominate our streets, but we are absent from many foreign sky-lines. We feast every day, while millions like Lazarus lie around us.

Who is responsible for this state of affairs? We are. Lazarus cannot be blamed because he has never heard the Gospel. How can he hear it unless there is a preacher? They are mostly here, servicing a community which is sated with spiritual food. Had the apostles fed the first row of the 5,000, then turned back and fed them again, the rest would have raised howls of protest and rightly so. Smith saw that the modern church was acting in this way and he urged people to go. Scores of missionaries went abroad from his People's Church in Toronto.

He asked similar unanswerable questions about giving. Why should so few Christians at home absorb so much money while

those abroad had so little? A commercial firm which heard of a vast untapped field would allocate large sums of money and its best personnel to exploit it. So he urged his church to give. 'A live church will give more to outside causes than it raises for itself,' he taught, and for years his church has done this. In fact it gave more to foreign missions than did all the Roman Catholic churches from Ontario to the coast put together. They even quoted the example of this Protestant church to their own members as one to emulate!

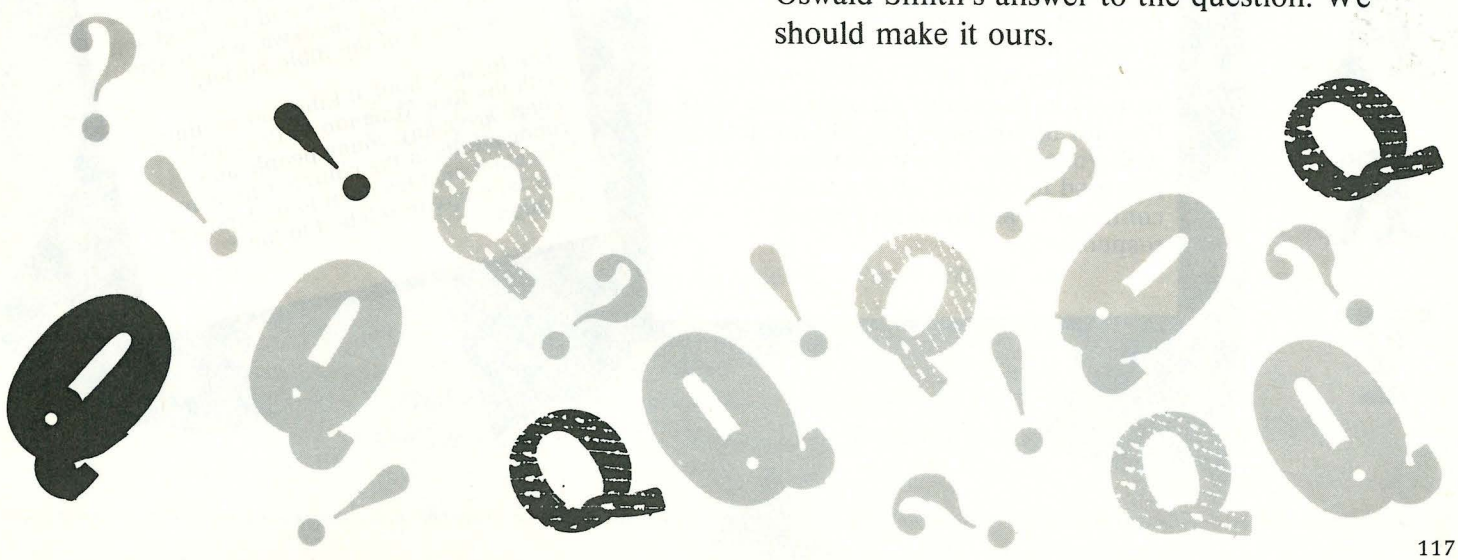
Nor did this impoverish his own congregation. 'You can't beat God at giving!' he declared. 'Give and it shall be given unto you. The light that shines farthest shines brightest nearest home.' The church in which he ministered was deeply in debt when he began his work there. He paid the debt by preaching missions and by holding missionary conventions. People came to hear him out of curiosity, remained out of conviction and gave generously when they were converted. Later his countrywide conventions stirred other churches to do the same.

'The supreme task of the church,' he used to say, 'is to obey the simple word of Jesus and to go and tell everybody. Everybody is called and sent. If you cannot go yourself you must send a substitute.' His numerous evangelistic campaigns throughout the world always ended with the challenge of world missions. Hundreds of men and women responded to the call. This is surely the right way to crown evangelistic outreach.

It is impossible to read his books *The challenge of missions* and *The passion for souls* without being deeply stirred. One need not agree with every word of his theology to catch the infectious spirit of his faith and ask, 'Why should this not happen here also?' Are his words those of a fanatic or the exception which proves the rule? Is the present pattern of our giving and going more akin to the teaching of the New Testament or less? How many people would be impressed by our own church's track record? Some fellowships have existed for decades and never sent a missionary abroad.

In Matthew 22 someone got into a feast without wedding clothes. When the king asked him why, he was speechless. There was no answer to that question. We may well share his embarrassment at the Last Day. Millions of people might say to us, 'Why did you not tell us the Gospel? If it was such good news why did you delay or never come?' What sort of answer can we give to this question?

The Society's bi-centenary looms five years ahead. Many are debating how we should best celebrate it. Thanks for the past are right and proper, but if they do not lead to expansion they will degenerate into nostalgia. There would be no doubt about Oswald Smith's answer to the question. We should make it ours.



PRAYER DIARY

DEVELOPMENT AND COMMUNITY INVOLVEMENT IN INDIA

7-13 June

At Balliguda in the Kond Hills, Orissa, there is a boys' hostel – originally started to provide basic education and teach a trade. Some of the lads wanted to go on for more formal education so the hostel became dual purpose. As well as an agricultural project other skills are also taught, eg carpentry, tailoring, etc. Charan and Bhabybati Naik live in Udayagiri. Charan is responsible for co-rdinating all money matters in the Phulbani district. Bhagyi is the only woman theology graduate in the area. She is in charge of all the women's work and helps generally with Bible classes for leaders. Remember the Boys' Hostel at Balangir, with warden Mr Bhanja K Nag, and the Boys' and Girls' Hostel at Balurghat. Pray for Miss K K Singh and Miss L Dip who lead teams for women's work throughout the Sambalpur District in Orissa.

EDUCATION IN AFRICA – ZAIRE

14-20 June

Pat Woolhouse, home from Kimpese, where she teaches in the Secondary School, stresses the continuing need for teachers in Zaire. The church has a vital role to play through the education system, and witnessing to the growing generation. Pray that the teachers may be firm in their faith and withstand all temptations to bribery.

Remember the CECO Secondary School in Kimpese and Cits Mpembele and Babantikidi who lead the Kimpese Secondary Schools; also Cits Mbuilu, Lubelo and Massiala, headteachers of the three primary schools at CECO.

After special evangelistic meetings some of the students at Upoto have become Christians and want to know more about the Gospel. Pray that they may grow to become mature Christians, and for the newly formed Scripture Union Group.

MEDICAL WORK IN NEPAL

21-27 June

Tansen, Nepal. The 100 bedded hospital in Tansen, which is run by the United Mission to Nepal continues to get busier each year. Recent building programmes should be completed by now and this will help in coping with the flow of patients in the out-patient department. The Community Health Programme based in Tansen seeks to reach out to communities in the surrounding district at Palpa. The programme is directed towards village health volunteers with training seminars in their own villages. Pray that the Christian staff in the hospital and Community Health Programme will have opportunities to witness to their faith through their work. Pray for Stuart and Pirjo Little, together with young son, Jonathan, who have just returned to Tansen after a furlough, to continue as a dentist and nurse, respectively.

CHURCH WORK IN AFRICA – ANGOLA

28 June-4 July

In a country ravaged by civil war, the Christian Church seeks to unite. The Council of Churches, under the guidance of the General Secretary, the Rev Chipenda, represents every area of the country and seeks to be an agent of reconciliation. The Evangelical Baptist Church (IEBA) worked mainly in the north of the country among the Bakongo people, but since the troubles it has also established a growing work in the capital, Luanda, whose population is swollen by refugees from the Interior. The General Secretary of IEBA is the Rev Alvaro Rodrigues and the President, the Rev Jõao Makondekwa, who is also the Secretary of the Bible Society.

The Bible School at Kibokolo continues with the Rev Armando as Principal. There are many young people and young adults in the church. Christian education enables them to understand their faith and to relate it to their situation.

MISSIONARY MOVEMENTS

Arrivals

Mr and Mrs J Passmore on 7 April from Dhaka, Bangladesh.
Mrs. J. Kerrigan on 11 April from Chandraghona, Bangladesh.
Miss R. Giboney on 24 April from Tondo, Zaire.

Departures

Rev and Mrs A Ferreira on 14 April to Curitiba, Brazil.
Mr and Mrs D Calder on 16 April to Mbanza-Ngungu, Zaire.
Mr and Mrs M Cranefield on 16 April to IME, Kimpese, Zaire.
Miss B Earl on 16 April to Pimu, Zaire.
Mr and Mrs G McBain on 29 April to Kinshasa, Zaire.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies, and gifts sent anonymously (to 28 February 1987).

Legacies

	£
Miss W L Bond	337.83
Miss Grace Capell	500.00
Dr Ellen Clow	20.95
Mrs F J Dare	12,596.14
John Forrester Gee	500.00
Hilda Gladys Knight	500.00
Florence May Nichols	5,000.00
Miss Isobel May Sidey	3,750.00
Mrs I R Stockwell	100.00
Hilda Mary Tovey	13,070.79
Mrs Edith May Turner	410.00
Mrs Muriel Eleanor Walker	25.00
Mr Arthur Ernest White	1,200.00
Kathleen Gladys White	500.00
Miss Christine Mary Winny	500.00

General Work

Anon: £40.00; FAE Aberdeen: £10.00; Anon: £30.00; Durham £15.00; Swansea: £5.00; Via United Kingdom Evangelization Trust: £200.00; Wolverhampton: £2.00; Cymro: £100.00; Anon: £40.00; Via Charities Aid Foundation: £400.00.

Women's Work

Anon: £50.00.

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DENVER – USA

14-29 August

Leader: – Rev Dan Weller

- ★ Stay with Baptist Families in the shadow of the Rockies
- ★ Visit the Grand Canyon

AUSTRALIA

January 1988

Leader: Rev Dan Weller

- ★ Join the Australian Bi-centenary Baptist Convention
- ★ Holiday in Queensland
- ★ Stay on with Family or Friends

FELLOWSHIP HOLIDAYS

MALTA – 21-28 April – Leader: Rev Douglas Monkley

CYPRUS – 26 May-9 June – Leader: Rev Frank Wiltshire

Full details from: Baptist Holiday Fellowship (MH)
1 The Esplanade, Minehead, Somerset TA24 5BE (0643) 3473

NOTICES

HEALING HANDS

BMS WOMEN'S PROJECT

1987-88

£23,000

for a new outpatients' department at Serkawn Christian Hospital in India

MISSIONARY JULY 1987 20p

HERALD

BMS IN FRANCE? NOT YET STOP STILL WAITING STOP WHO WILL GO.....?

Editorial Comment

ONE of the articles in this month's *Herald* is about evangelistic outreach in the French town of Gray. BMS personnel were involved, and the reporter, David Boydell, talks about its being 'the first fruits of the new BMS involvement in France'. Strictly speaking, however, the BMS has no workers in France yet. Those taking part are still in training, doing language study before leaving for work in Zaire.

The Society is in one of those in-between situations – between accepting a commitment to work in new locations and finding those prepared to work there. The new Young People's project, The French Connexion, is geared up to raising £18,000 in support of sending two pastoral couples to France. Attractive educational and publicity material, including a new slide-tape set, has been prepared. All we now await are those ready to go to work in church planting and evangelism.

We are also committed to a work in Thailand. Angus MacNeill, the Overseas Secretary has visited the country and talked with church leaders and representatives of other mission agencies. The BMS General Committee has agreed that we should enter into this new situation and send personnel to work in church planting, evangelism and lay training. But again we are held back because no one has yet come forward. There will soon be no BMS workers in Sri Lanka. The two couples working there at the moment are due to return home at the end of this year. Baptists in Sri Lanka still want us to work in partnership with them.

So, although we have been experiencing an encouraging up-turn in the number of those enquiring about overseas work and in the number of those being accepted as missionary candidates – more than for many years – there is still a great lack of workers for particular areas, and especially the newer areas. The BMS feels strongly that God is presenting us with many new opportunities to share the health-giving wholeness of His love within the world. We hope and pray that the churches feel this too and that there will be those within the churches who are hearing God's call 'to go'.

MISSIONARY HERALD
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MISSIONARY HERALD
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We share in the work of the Church in:

Angola
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India
Jamaica
Nepal
Sri Lanka
Thailand
Trinidad
Zaire

BAPTIST THEOLOGICAL
BREITSTRASSE 31
SWITZERLAND

GRAY~ A rural church in France

'The first fruits of the new BMS involvement in France have been seen in the active involvement of BMS missionaries, Pam and Steve Seymour, in evangelism at Gray even before they leave for their official missionary assignment in Zaire,' says David Boydell.

THE town of Gray, in the Département of Haute-Saône, is situated about one hour's drive east of Dijon in the region of Franche-Comté. It is a small town with little industry and therefore has suffered recently from *exode rural,* or flight from the countryside to the towns.

Mission Post

Gray is one of four towns in this area, previously almost devoid of Evangelical or Protestant witness, where the Swedish Baptists have begun churches. The first missionary of the Swedish Orebro Mission began work in the town in 1971. A church grew, little by little, and now three successive Swedish missionaries have been replaced by a French Pastor, Jean-Claude Renouard. He and his wife, Sonia, lead the small church in both imaginative and aggressive evangelism.

There have been a good number of conversions over the past 16 years, but many of them have had to look for work elsewhere and so the church has remained small. Two families moved to Perpignan, in the south of France and form part of another new church where an American missionary has just gone to pioneer the work.

No building

The church is still without a permanent building, but what is being accomplished is really impressive. A small group of believers, which at the moment numbers 20 members as well as their children and others who attend the services periodically, has been meeting for some years in a rented basement room in a block of flats. They still rent this room, but it is now used for children's clubs on Wednesdays and Saturdays.

The clubs are led by a very enthusiastic church member. This particular man recently refused to leave Gray, despite being out of work, convinced that the Lord would find him work in the town so that he could stay and carry on these children's activities. His testimony is that the Lord was faithful and after only six weeks of unemployment he was able to find permanent work.

Practical ecumenism

There is a modern Protestant church building in Gray, built in 1968 by a group of German Lutheran volunteers and given to the local Reformed Fellowship. The Reformed church has dwindled considerably and does not hold services every Sunday. So the Baptists are allowed to use the building for the time being. This has been a great help in inviting people to a building which is recognizable as a Christian church. It helps the Baptists – often looked on as a sect in France – to gain a certain credibility in the eyes of outsiders and assists in reaching them with the Gospel.

Pam and Steve Seymour

Evangelism

A group of 14 students and staff from the Language School at Massy recently spent an extended week-end in Gray. Saturday was packed with various activities. In the morning, after the initial prayer meeting and discussion of tactics for the week-end between the students and the church, a group of students and church members sang scripture songs in different parts of the town centre. Others gave out tracts and invitations to a film that evening.

In the afternoon, they continued a campaign, which had already been started by the church on a housing estate in Gray, an area hardly touched by the Gospel. Various activities helped to spread the Good News. The team went two by two into each block of flats to interview the local residents about their attitude to Christian things.

Although many doors were slammed in their faces, there were many positive contacts, notably with some young people of North African origin. Some students were invited into the flats and were able to talk at length with various people.

One lady poured out all her troubles and showed the visitors the basket of pills which she was intending to use to take her own life. The Pastor is following up this contact and the students were humbled to feel that they might have just been led to that lady by the Lord in the nick of time. Some people were happy to leave their names and addresses for further literature and a copy of the New Testament. These contacts will be followed up later by the church.

Meanwhile, in the play area in the centre of the housing estate other students were preparing their own version of the Muppet Show. This attracted a good group of children as well as some teenagers, who stood at a discreet distance, but nevertheless seemed to follow everything that was happening. The Gospel was presented clearly through the puppet show and here again the church hopes to follow up these links which were made on the housing estate.

In the evening, the French version of the Japanese film 'The Shiokari Pass' was shown. Several outsiders came along to see the film and also heard the testimonies and songs presented by the students.

Sunday was also action packed, but this time based on the church building and to a more restricted audience. Students and church members gave testimonies in word and song and the Gospel was preached.

Prayer

The church at Gray values the prayerful support of British Baptists, as do other churches in France in the same position. The students in Massy also count on your prayers as they prepare to serve the Lord in many parts of France and in French speaking Africa. Among those taking part in the evangelistic week-end were BMS missionaries Steve and Pam Seymour.

There will be another evangelistic week-end led by staff and students from Massy towards the end of June. This will be based on the church at Morlaix in Brittany. The Morlaix church was founded by the BMS in the 19th century and the witness is still carried on there. Amother weekend is planned for the church at Saint-Quentin in the north sometime in the autumn.

The prayers of British Baptists for these as well as other churches in France would be greatly appreciated by your brothers and sisters in France.

Three students from Britain (Pam Seymour), Switzerland and Australia teach a Bible text using balloons!

Feudal superstition

IN recent years the number of Chinese Christians has doubled and redoubled, but most have been concentrated in the countryside where feudal consciousness is comparatively strong. Also, it is in the rural areas that the church's organization is weakest. Because of this, non-Christian feudal superstitions enter into Christianity, while the superstitious elements originally present in Christianity, meet with greater receptivity. This problem deserves our serious attention.

The Lord Jesus said: 'I am the door of the sheep . . . if anyone enters by me, he will be saved and will go in and out and find pasture . . . I came that they may have life and have it abundantly.'

Many Chinese become Christians because in their minds it is no different from consulting an astrologer or a shaman, or relying on a new Jiang Tai Gong for healing. Thus they do not truly receive Christ's salvation, accept the Christ who died and was resurrected, or enter the door of the sheep. We cannot complacently believe that the circumstances of church growth in China are like those of the early church where 'the Lord supported those who had been saved and daily increased their number'.

In distinguishing Christian belief from feudal superstition, the church itself has a great deal of work to do. If we abolish the influence of feudal superstition, our faith will be purer, our understanding of

DANGERS OF CHURCH GROWTH IN CHINA

Rural converts

CHINESE peasants are usually still under the spell of feudal superstitions. If a peasant decides to come to Jesus, it is often because he or she has no alternative.

The most perplexing problem for them is sickness. It is not true that they do not want to see doctors or take medicine. Indeed they go to a hospital or clinic first. But whether it is because of a general lack of sanitation or because medical and health work lag behind, they often come back disappointed. In their desperation they then come to the church for help. Surprisingly, their illness is often cured or alleviated after praying patiently together with Christians.

Christians call this the working of the Holy Spirit. Others may describe it as a kind of psychological effect. Whatever it may be, the fact is that a whole family will turn its back on traditional belief and become fervent adherents to the new faith.

The foundation of these rural converts is, of course, shaky. Without follow-up work, they may confuse the Christian faith with expressions of folk religion or be misguided by a rigid literalism. As a rule, church workers in China are aware of this danger, but the question is how to find spare human resources in the city for grass-roots work where the need is just as great.

Deng Zhaoming writing in a recent edition of BRIDGE.

biblical truth clearer and our theology will transcend its former restraints. A more highly developed theology of greater practical significance will aid in distinguishing and eliminating feudal superstition. This will lead sheep to enter the gate, and cause the Chinese church to shine increasingly with God's glory.

Rev Su Deci, Dean of Studies at the Huadong Theological Seminary.

CONTRA EVANGELIST

SINCE the beginning of last year, Ruben Guerrero, a Baptist evangelist from the United States, has been working among the 'contras' who are fighting the Nicaraguan government.

His Faith and Freedom ministry promises 'reconciliation through evangelism' as it wages a 'spiritual campaign through faith to reach and subdue the nation of Nicaragua, and to establish righteousness through the Gospel of our Lord Jesus Christ.'

He says there are 'up to 20 thousand contra soldiers who need preaching' and that 'the contras see me as one of them in the sense that I'm helping them, but they know I'm not one of them. They treat me as if I were an officer, but I am always in civilian clothing.'

WE ARE IN JESUS- THAT'S WHAT MATTERS

Edna Staple and Jean Comber, former Angola missionaries, were hoping to visit Angola in time for Christmas, but the visas were not released until January. They left on 28 January and returned on 14 March . . .

HOW to describe those six weeks? We were often exhausted, frequently frustrated and mostly uncomfortable, but it was a thousand times worth while!

We arrived at the hottest time of year, but it mattered little beside the loving welcome we received from Alvaro Rodrigues, General Secretary of the Baptist Church in Angola, and his wife Linda. In fact the welcome we received everywhere far outpassed our expectations.

FEW RESOURCES

The general state of the country is lamentable. It is said that 80 per cent of the annual revenue is absorbed by the continuing civil war. The most visible evidence of this is the large number of young amputees in Luanda whose injuries have mainly been caused by mines.

Ordinary people see no hope of an end to the war, nor do they anticipate any reconciliation in the foreseeable future. The economic situation is appalling, with prices on the open market ten or even 20 times the 'official' price.

The government has few resources for anything except the war, so there is, for instance no system of rubbish collection in Luanda. The water supply is intermittent in some parts of the city and non-existent in others. Drainage systems are totally inadequate, and after a heavy rain, as we saw during our last week, the lower-lying parts of the city quickly become rivers and swamps.

Electricity, where it is available at all, comes and goes and a good rain is fairly sure to put the whole system out of action.

GROWING CITY

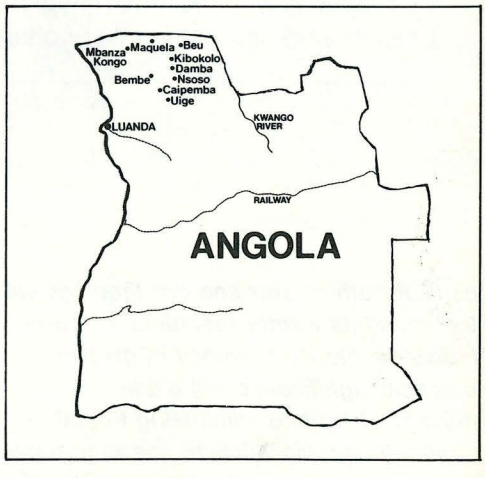
The city is now vast, with newcomers building at a phenomenal rate. As there is no way in the city to put up a temporary grass house, many people start off with a hut made entirely of metal roofing sheets. What must the temperature be like inside? Here they live while slowly getting money to buy materials, make cement blocks and build a house. Eventually the hut will be dismantled to provide the roof, or part of it.

In theory, primary education is available to all children and because schools have three daily sessions, most children in the city are probably getting some education. But there are not nearly enough teachers and most of them had their education in French in Zaire and are now having to teach in Portuguese.

HEALTH CARE

Medical care is available only in the cities and larger towns. Even there it is often inadequate or rudimentary because of lack of resources in personnel and finance. The diseases caused by insanitary living conditions are almost impossible to avoid. Tuberculosis is common and sleeping sickness has once again become a terrible scourge in the north of the country.

In the 1950's the Portuguese mounted an intensive campaign of case-finding and treatment and by the time the rebellion started in 1961, the disease was virtually wiped out. The present government is concerned about the situation, but economic pressures and the unsettled state



of the country make effective action impossible.

In the northern part of the country, where all the work of our Mission was based in the past, roaming bands of UNITA guerrillas

from the south make sporadic attacks on villages, shooting, burning and looting and sometimes abducting the children.

More than once someone said, 'We lost our house and all our things, but we are so thankful they didn't take the children.'

THE BAPTIST CHURCH

It is against this background that the Church lives and grows. The Evangelical Baptist Church in Angola (IEBA) is one of twelve churches recently granted legal recognition by the government. One cheering fact is that, despite all the difficulties, there does seem to be communication, fellowship and mutual support between the churches in the different areas of the country.

The Baptist Church now has many more members, including large numbers of young people and worships and works in many more areas than the church we left in 1961. There are ten congregations, some large and all growing, in the capital city, Luanda, where the BMS had no work in the past.

Uige, south east of Bembe, is another new centre with three congregations. There is new work in the Ndalantando and Caipemba areas north east of Luanda and the church has its own mission outreach in Kwango-Kimbele, a very isolated, primitive area in the north east of the country, which until recently has been unreached by the Gospel. There are already 600 baptized members there and ten have been chosen to go to the Bible School at Kibokolo where, alongside the pastors-in-training, they will be prepared to be village catechists.

The Rev and Mrs Alvaro Rodrigues

TRAVEL

Travel by road is only possible in convoy with military escort, so we were not able to visit Kibokolo, Bembe or any of the villages. The government is in control of the towns, many of which can be reached by air, so we were able, though not without a great deal of frustration and hassle, to visit Uige and Mbanza Kongo (formerly San Salvador) not far from the frontier with Zaire. Here, as in Luanda, we met many of our old friends and found those we had known as children grown up and often leaders in the church.

It was a delight and joy to share fellowship and worship with a church now independent of its mission background, yet happily and gratefully recalling the work of the mission. They welcomed us as evidence of the continuing bonds of love and concern between Church and mission, between Angolan Christians and missionaries they had known and still remember with affection, and through the missionaries, with Christians in the Baptist churches in Britain.

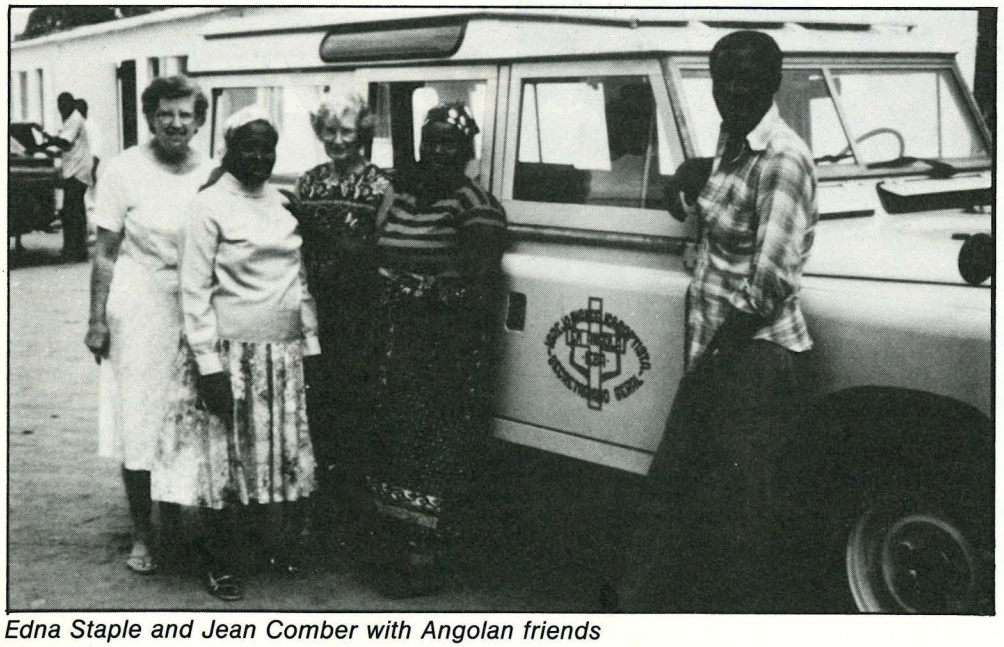
It is now a truly African Church, with totally Angolan leadership, developing its own patterns of worship, especially in music, alongside those learned from expatriate missionaries.

BUILDING

It is a generous church. We were amazed and humbled by the level of giving. The congregations in Luanda and Uige, and no doubt in the villages as well, all have plans for erecting their own church buildings. Some are well on the way to completion, others have barely begun. Some still meet on the verandah of someone's home, while waiting for planning permission, or to obtain a site.

There are no outside funds to help. Materials must be purchased and buildings erected and furnished by the congregation's own gifts. Money, time and skills are freely given.

In a number of places the congregation worships under a temporary shelter of roofing tins, or palm fronds, erected on a wooden framework within the partly built walls of the church. Temporary seating is provided by cement blocks waiting to be incorporated in the walls, or by the trunks of palm trees felled within the area of the building. One congregation had just bought a large tree and was collecting funds to pay



Edna Staple and Jean Comber with Angolan friends

for its sawing into planks ready to make benches. A sample bench was held aloft for everyone to see.

The original congregation in Luanda, and still the largest despite the fact that all the others have 'budded off' from it, meets in an empty, rented shop. You have to arrive an hour before the service to have any hope of getting a seat, or even getting inside. They are ready to build, but are waiting for the arrival of a BMS builder to supervise the work on this city centre church, which will be required to meet government specifications for such a site.

The church building at Mbanza Kongo, used during the war as a bar for 'other ranks' of the Portuguese army, has been repaired and refurbished. It is now classed as what we would call a listed building and must be preserved. The date on the foundation stone is 1894 so it may well be one of the oldest buildings outside Luanda. The roof, which resembles a colander, has to be replaced, which will mean roofing timbers. Regulations require the fairly elaborate pattern of the existing structure to be matched. The whole of the Baptist Church in Angola intends to help with the expense of preserving this valued part of its heritage.

MEDICAL PROJECT

We were very glad to see something of the working of the pilot medical project which has been started by the church in Luanda. A small dispensary has been built on a site granted to one of the larger congregations on the edge of the city. (The church building was planned to accommodate 600. Not finished, it is already too small.)

The dispensary is staffed by nurses and laboratory technicians trained in Zaire. We were impressed to see how some who had trained at Kimpese had adapted methods and procedures learned there making them appropriate for this smaller and simpler set-up.

It deals only with out-patients and there is a good, and very necessary, emphasis on health teaching. Medicines, mostly obtained through the State pharmaceutical distribution service and limited to a range of basic essentials, are sold at minimal profit. Patients needing hospitalization, special treatments or X-rays, are referred to State hospitals. It was interesting to see that these hospitals often refer patients to the dispensary for laboratory tests because they can be done so much more quickly there.

A government official, speaking with Alvaro Rodrigues about the project, expressed surprise that the Church should be offering this service to anyone who wished to use it, not just to church members. Alvaro's reply was, 'We are just as concerned as you are about the well-being of the people. Our hopes for them are the same as yours. The difference is that we are not only working for this life, but also for the life to come. When this life comes to an end, you are finished, but we go on!'

SHINING WITNESSES

We were accompanied on our visits by two women pastors. We had known one of them when she was a schoolgirl at Bembe. Her husband had pastoral training in Zaire. They returned to work at Mbanza Kongo and there Fernandes was killed by a bomb. Gloria returned to Zaire with her children, went back to the Bible School, and trained as a pastor. When she returned to Angola she was ordained and after three years as organizing secretary for women's work, she has now been given pastoral charge of the 'parish' where the church building is already too small for the growing congregation.

There are many who, like the Rev Maria Gloria Fernandes, are shining witnesses to the Christian faith which sustains them. It seems that over 26 years of hardship, suffering and repeated disruption of their lives, they have found that the one stable thing is their faith. They have learned from experience that our God is 'a very present help in trouble', even when there appears to be no way out of it.

One woman, typical of many, told us in a matter-of-fact way of the troubles and problems she and her family had experienced. She ended with a smile, 'But we are in Jesus and that is what really matters.'

We found our own faith challenged, and returned to Britain with that faith deepened and strengthened. We give thanks to God for what He has done in his Angolan people over these years and have been greatly encouraged to see the fruit now borne where we were privileged to have a small part in planting the seed.

Partially built church

Volunteer in India

Lynne Nicholson recently went as a voluntary worker to India. She spent six months in Berhampur, Orissa, with Dr Betty Marsh.

I FELT the Lord's calling to go overseas for a time after finishing my degree course in electronics. Of course the work in India was far from related to electronics and Berhampur has very few of the many technologies that we use in England. However, I found the time spent there very rewarding and it especially developed my spiritual dependence on God.

At the hospital I did statistical work and also gave lessons to student nurses in English, Physics and First Aid. Teaching was a new experience and one I enjoyed largely because of the girls I taught.

They really appreciated the lessons and were glad of the chance to learn. Education in India is a privilege and is not taken for granted. The nurses spend six years training at the hospital and live in a hostel on the hospital compound. They are lovely girls and really make the most of everything they have. There daily lives are quite monotonous (hospital, duty and study), very different from the varied and exciting social lives that young people in Britain have. But they accept things and are happy.

Each day started with a short service with the Christian staff. This consisted of a song, a reading and prayers. Betty had taken out some copies of *Mission Praise* a few years ago, so it was nice to hear them worship God with the same songs and hymns we sing here. I was often asked to sing a song or to teach them a new one. We also sang songs in Oriya, the language of Orissa.

On February 1 I attended a baptismal service, but it was no ordinary one! It took place in the hilly, green countryside of West Ganjam, which is scattered with little villages. The people were baptized in a small lake in quite a remote area and, most amazingly 156 were baptized.

It was a very moving and exciting experience. I was part of Bishop Mohanty's group. He is Bishop of Cuttack. When we arrived we were given a tremendous welcome by hundreds of people. Many of them had walked for hours and even days to get there. The service started with a short prayer and then they got down to it, with three local pastors baptizing simultaneously. So the service only took an hour.

Many of those baptized came from Christian families, but some were recent converts. All however had been visited by pastors and prepared for baptism.

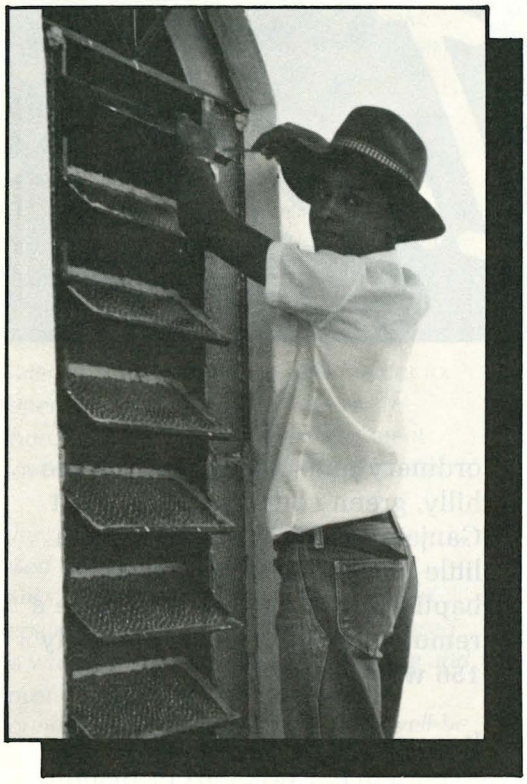
There is a large area in Orissa, mainly Phulbani district, which has a predominantly Christian population, so baptisms like this are quite regular occurrences. The ancestors of the people were not Hindus, but animists and so they rapidly turned to Christ when the missionaries arrived. Although it is great to see such a high concentration of Christians, many of them are suffering at the moment from those opposed to the churches. Many buildings have been burned down and some people have been attacked and threatened. They need our prayers.

ALCOHOLISM

ALCOHOLISM is growing in Brazil among women and at work, according to experts who organized the Fourth Iberoamerican Congress on Alcoholism in May. Nearly ten per cent of all Brazilians over 15 years old are alcoholics, they say.

The country's hospital admissions records show that the female : male alcoholic ratio in 1983 was one to eight, but that today it is one to five. Alcoholism is growing fast among women, but it is not declining among men.

In Brazilian business with more male than female workers, nearly 20 per cent of the employees are alcoholics. A growing number of these businesses are offering alcoholic detection and rehabilitation programmes instead of simply firing those workers who are affected.



Baptismal candidate working on building

Return to Inocence

. . . and an interesting day in the life of Robert Draycott.

We arrived on a hot Saturday afternoon to find that the finishing touches were still in full swing, but at least the roof was on and the concrete floor had been laid. Great efforts in the previous few days had seen to the plastering and painting of the inside walls. A small group of men had left Paranaiba at 3.30 a.m. that morning with the glass and electrical installations. That team had installed the wiring, but as the photograph shows, the glazing work continued until just before the evening service.

A bus-load of church people arrived from Paranaiba, but we were still chair and pulpit-less. These arrived a little later and willing hands soon unloaded the chairs purchased by the members of the mother church. The sun was sinking lower, but we still had time to pile into the bus and drive 20 kms to baptize three candidates in a nearby pool.

On our return to the town, the church people were sent out to invite people to the evening service, while the five pastors present met to form an examining body with a view to ordaining the evangelist. This exercise completed we ate before returning to the evening service.

The small templo, 13 metres by 8 metres, was packed. The building, and a child, were dedicated, the evangelist was ordained, and Pastor Williams Balaniuc, the State Executive Secretary preached.

An interesting day in the life of a Brazilian missionary.

ACTUALLY the name of the town is Inocencia. Soon after arriving to live in Paranaiba Pastor Fernando took me out to visit the congregation of the first Church in Paraniaba, 90 kms away on the earth road. At that time the building that had housed the congregation now housed a young evangelist. Money for a new chapel had been made available from Southern Baptist funds and plans were made and building material bought.

Over the months I have visited Inocencia and seen some of the ups and downs of a work in its initial stages. Such visits were not in any official capacity because the responsibility clearly lay with Pastor Fernando and the first Church. On the other hand it was good that Pastor Fernando encouraged my visits more recently on a Thursday night, often including the Lord's Supper in the service. Only pastors are allowed to preside at the Lord's Supper in Brazilian Baptist circles.

Slowly the templo began to rise, but when I visited just one month before the official opening, much still remained to be done. The building was a windowless, unroofed shell. What would it be like on the day of the opening.

Inocencia before

From E Hickmore

FURTHER to the subject of the Birthday scheme, I wonder if this is a record. Victoria Road South Baptist Church, Chelmsford, Essex, had 32 names in one month. Sorry Derby!

Mrs E Hickmore
Chelmsford

From D L Bell

IN May, at Beulah Baptist Church, Bexhill, we had 22 subscribers to the Birthday scheme and this will also be the number for October, but each month varies from 13 upwards.

An important factor in considering this matter must be the proportion of subscribers to the number of those connected with the church.

Another factor is the number of church members who are senior citizens, as in our church, so we are frequently saying farewell to some of them. But we have a lot of young people, in addition to those in the Brigades, who do their share for the BMS's special projects.

In 1985 the total raised for the Birthday Scheme was £877, but that was a record year!

Miss D L Bell
Bexhill-on-Sea

We have just produced a new poster and a leaflet to advertize the BMS Birthday Scheme. Please write to BMS, 93 Gloucester Place, London W1H 4AA for copies and information about the scheme.

The new set of birthday cards to go with the scheme is also now available.

From David Boydell

IT was interesting to read the letter from A M Flint in the March *Herald* concerning the possibility of churches in France and Britain forming twinning links.

There are already several churches in our Baptist Federation in France which are linked with British churches, either through personal links or through the Mission England – Mission France link last year. In the case of our own church at Massy, we had two twin churches in Britain, which gave us considerable prayer support during Mission France, but neither of these was a Baptist church.

Church twinning could be a great encouragement to some of our French churches, although I do accept the Editor's point that this might favour French churches over against churches in such countries as Brazil or Zaire.

Nevertheless, many churches in Britain have a special interest in one particular church in Zaire or Brazil or in another country where BMS works, and in a way one could say that some sort of church twinning already exists with countries in the Third World.

One difficulty with such a scheme between Britain and France would be the sheer difference in numbers. Our French Baptist Federation numbers less than 100 churches, and even if half of our churches was interested in such a link with a British church it could be that the demand from the British churches would be just too great to meet.

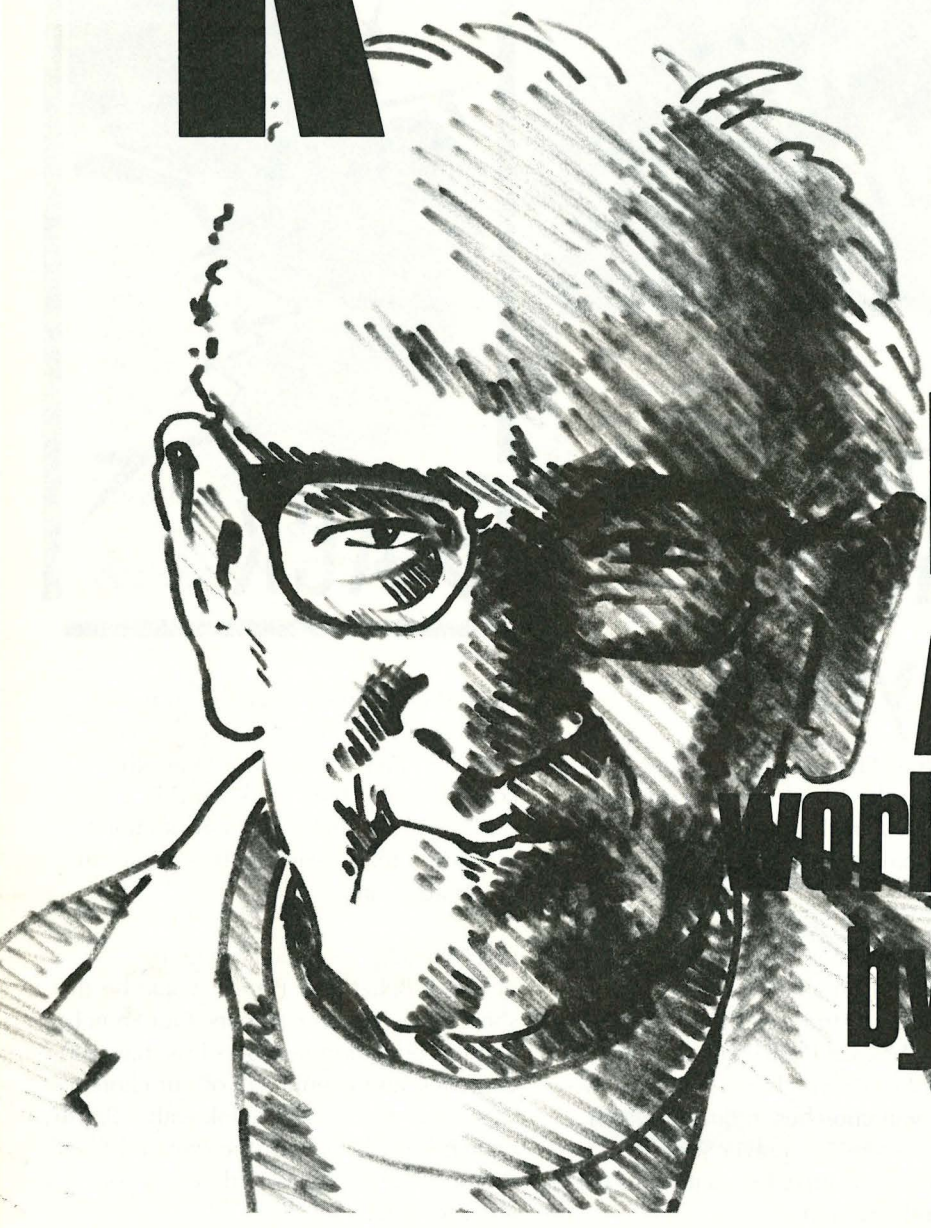
I still feel, however, that this might be a good idea to pursue through the BMS and the French Baptist Federation.

David L Boydell
MASSY, France

ROYAL WEEK 25th JULY - 1st AUGUST 1987

Revd Peter Amies will be attending Royal Week at the Missionary Exhibition. Be sure to visit the stand and talk to him about the latest news from the BMS.

'KALAMANYA' —HIGH HONOUR



A life-time's work recognised by Sri-Lankan Government

The Rev S J de S Weerasinghe is a member of Cinnamon Gardens Baptist Church, Colombo, Sri Lanka. Last year the island's Prime Minister conferred on him the honorary title of 'Kalamanya', an award given for outstanding contributions to the art, literature or culture of Sri Lanka.

'It is quite remarkable that in this predominantly Buddhist country the value of his contribution should be recognized,' says Margaret Goodall. 'It was specifically for his work in translating and editing the Sinhala Bible.'

THE Rev S J de S Weerasinghe is now 90 years of age. He is well known in Sri Lanka as a broadcaster and a writer, but his greatest service to both the Church and to Sri Lanka is his translating and editing of the Sinhala Bible.

His father, Joronis de Silva Weerasinghe, was a well-known ayurvedic physician and poet. He made his home, with his wife, on a beautiful island called Wallagoda, in the middle of some paddy fields.

In a largely Buddhist area, besides the Weerasinghes, there were only two or three Christian families.

The Weerasinghe's were married for many years without having any children. They made a vow that if God should bless them with a son they would offer him for the Christian ministry. At last, on 24 November 1896, Samuel Josephe was born.

Education

He was educated at Agalawatta Sinhala Mixed School and in the afternoons he took extra classes at Prathiraja Pirivena in order to learn Pali, Sanskrit and more Sinhala.

When his Sinhala education was complete his parents made known their wish for him to enter the ministry.

'No,' he said.

'My Sinhala education took me into a very small world,' he explained later. 'Beyond that there was a vast world. English was the key in order to enter it and I was craving to learn English.'

So his parents sent him to Cyril Jansz College at Panadura and later to Carey College, Colombo. The Principal of Carey College was BMS missionary, the Rev H J Charter. Impressed by the young Weerasinghe he sent him to the United Theological College of Bangalore for ministerial training.

The ministry

In 1920 his parents wishes were fulfilled when he became pastor of the Baptist Mission church in Matale.

After ten years there he came to Britain and to Regent's Park College for further training. When he returned home he became minister of Grandpass Church in Colombo.

Journalist and author

During this time he turned his hand to journalism, encouraged by the editor of the Sinhala daily, *Dinamina*, and he became a prolific writer. His first book in the Sinhala language was *Analysis of the Child Mind*, but the one that brought him most publicity, and not a little criticism, was one on sex.

'Why should a Christian minister go into such detail?' asked several critics.

He was feeling very discouraged by the many attacks on him, when a distinguished Buddhist scholar, Bambarende Siri Seewali came to see him. He congratulated Samuel Josephe for writing the book.

'We have no books on sex education in the Sinhala language,' he said.

Bible translation

In the 1930's there was a cry from the churches for the Sinhala Bible and all the Christian denominations apart from the Catholics agreed to embark on a project to produce one. Samuel Weerasinghe played a leading role in editing it. It was published in 1938. He went on to serve the Ceylon Bible Society for 20 years.

In the 1960's it became obvious that the Sinhala language was changing rapidly and that the 1939 Bible was out of date.

'We need a new translation in lucid, modern Sinhala,' was the cry.

The appeal was heard by the Bible Society in Britain and a fact finding mission was sent to Sri Lanka. A committee was appointed, including the Rev Weerasinghe, and this time the Catholics joined in.

It took over ten years to complete the New Sinhala Bible. It was launched in 1983 at a mass meeting held at the Sugathadasa stadium in Colombo.

Broadcaster

Samuel Weerasinghe is noted for his broadcasting. For many years he conducted *Buddhi Mandalaya* a panel discussion based on the old BBC 'Brains Trust'.

He is also a bird lover. He starts each day by walking in the garden listening to the birds singing – he says there are 22 varieties of birds there. The rest of the day he spends in writing his life story.

Five days after his 90th birthday, in November last year, the Prime Minister of Sri Lanka, Ranasinghe Premadas conferred on Samuel Weerasinghe the honorary title 'Kalamanya', and a cheque for Rs. 10,000, for his services to Sinhala literature. President Jayewardene was the chief guest. Peter Goodall, minister of Cinnamon Gardens Baptist Church, was also present, along with members of the Weerasinghe family.

200 YEARS OF BMS WORK

How has your church been involved?
What missionary support was given?
Who went overseas from your fellowship?

LET US KNOW

facts, anecdotes, names,
so that we can include them in our
nationwide BMS celebration.
Research your archives!
Delve into memories!
Read your minute books!
Let us have the information!

MISSIONTALK
MISSIONTALK
MISSIONTALK
MISSIONTALK

A REAL TONIC

QUITE a number of you responded to our request for tonic sol fah copies of Sankey's hymn book. We have now made arrangements to send a copy to Zaire and have taken note of all those who have offered copies in case other requests come in.

Thank you so much for the swift and generous responses to the original request.

YOUNG AND OLD
They're all supporting BMS

IN the same post generous gifts came from both age extremes in the churches – from a centenarian and a group of young people in Scotland.

'Out of the first envelope dropped a cheque for £252,' says Ron Armstrong, BMS Scottish Representative.

'One of the members at Springburn Baptist Church had recently celebrated her 100th birthday. At a party arranged by the church friends had brought gifts, but Mrs Steel insisted that the money should be sent to the BMS. She has been a life-long supporter of the Society.

'Another letter enclosed a cheque for £755.50 from Christian Endeavourers in Baptist Churches at Wick, Kirkwall (Orkney), Cambusland, Denny and Livingstone. A further cheque for £173.50 arrived from Alloa CE. These young people had adopted the "On Yer Bike" project, to buy bicycles for Zairian pastors.

'As I wrote letters of thanks,' says Ron Armstrong, 'I thought how wonderful that I should receive, in one post, generous gifts from supporters at the age-extremes of our churches – the children and the veteran. What an inspiration and example to the rest of us who come, agewise, somewhere in-between.'

HAPPY BIRTHDAY BMS

THE count-down has begun for the BMS Bi-Centenary in 1992! Five years will slip by very quickly and there are plans to be made, scripts to be written, buildings to be booked, people to be invited and interest to be stimulated.

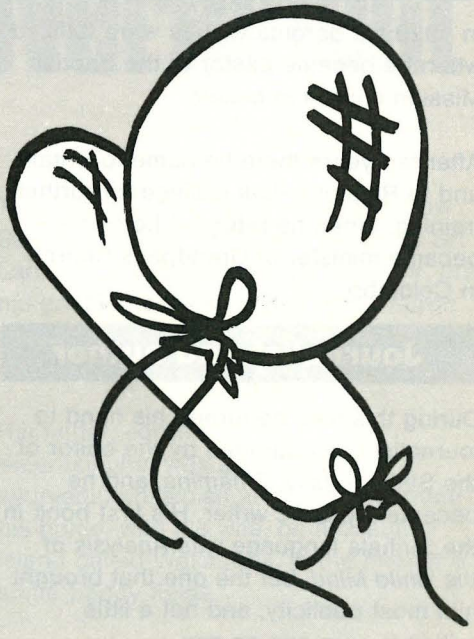
We are planning for a time of real celebration for the twelve months from October 1992. By remembering the past we hope to be stimulated to prepare ourselves for mission in the future.

But this is not just a job for BMS Committee members, or the staff in Mission House. It includes all those reading this **Missionary Herald.** ***As your local committee starts to organize local happenings they will need your ideas and support.***

We need, as soon as possible, information from local church and missionary auxiliary archives and minute books. So much local detail about missionary activity is stored in church safes and older people's memories. Are there interesting relics in your church related to missionary enterprise? What can you remember about missionary work from your younger days?

These facts, figures and stories are needed for the Bi-Centenary road show which we shall be taking round the country. They are also needed to feed back to local committees so that they can plan local events.

So please dust off your old minute books, delve back into the past, put pen to paper and send your contribution to the Bi-Centenary Working Group at Mission House.



THE BAPTIST MISSIONARY SOCIETY

The Society is seeking a

REPRESENTATIVE FOR WALES

to serve in the place of the Rev Carey Garnon, who is retiring. The role will be to secure grass-roots support from local Baptist Churches, encouraging and assisting ministers, missionary secretaries and other key workers in world mission and the support of the BMS.

The person will be expected to have previously demonstrated knowledge of and commitment to the Baptist Denomination and the Baptist Missionary Society.

The task will involve personal visitation of local churches and leaders, conduct of meetings of varied types, leading of training conferences, participation in the general promotion and deputation programme of the Society, etc. A competence in the Welsh language as well as in English is preferred. It is anticipated that the person appointed will be resident in Mid or North Wales. Applicants may apply direct, giving full curriculum vitae and details of relevant experience. Applications should be received by 31 August 1987.

Write for further information or apply directly to:

The General Secretary,
Baptist Missionary Society,
93 Gloucester Place,
LONDON W1H 4AA

FORTY-FOUR YEARS!

WHEN Ethel Roberts took over the job of Brighton Auxiliary Secretary in 1943 she did not realize that it would be 1987 before she handed it on to her successor. With the former secretary ill Ethel had one month to organize the Brighton Deputation programme. She managed magnificently, and has done so ever since.

At a recent Brighton Auxiliary Rally, former Zaire missionary, Mary Hitchings, assumed responsibility. Ethel Roberts was presented with a leatherbound NIV Thompson Chain Reference Bible and a cheque for £50. It was a token of appreciation by all the churches of the tremendous task Ethel has done in promoting and encouraging support for world mission. The SE Area Representative, Leslie Gregory, was there to express the gratitude of the BMS.

THE FRENCH CONNEXION

BMS Young People's Project
1987-88

HELP RAISE

£18,000 . . .

. . . And share with French Baptists in telling people about God's love.

Project pack, including games, activity sheets, missionscene, prayer-cycle, etc., now available. Please write in for your packs.

NEEDED FOR MISSIONARY SERVICE OVERSEAS

FRANCE – Ministerial couples for evangelism and church planting.

THAILAND – Ministerial couples to work in evangelism, church planting and lay training.

NEPAL – Primary teachers for missionary children's tutorial groups. Laboratory technician.

BANGLADESH – Physiotherapist for General Hospital, Chandraghona.

MISSIONTALK
MISSIONTALK
MISSIONTALK
MISSIONTALK

OUR CHILDREN SHOULD KNOW ONE ANOTHER

Dr Suna

AS the BMS task force in India gets smaller and smaller an Indian doctor has appealed to British Christians not to forget the church there.

Dr Suna, medical director of Diptipur Hospital in the state of Orissa, has been on a short visit to Britain.

'Your missionaries helped to establish the church in India, but now, because of the visa situation, there are fewer and fewer missionaries. So it is important that we don't feel abandoned.

'We need the encouragement and the fellowship of the wider church. Christians in India are a tiny minority of the population. But you are in a much more privileged position and we need to have fellowship with you so that we can grow in our faith.'

Dr Suna suggested that money and assistance are secondary needs, which can be supplied, for the work of the hospital, from non-church aid organizations.

'It is fellowship through prayer and concern that we need most of all. If you can no longer come as missionaries, come as visitors and when you return home, you can do what the missionaries used to do and visit the churches and speak about our work. This will help Christians in both countries to grow.'

Dr Suna thanked the BMS for keeping up this link through various visitors.

'We are encouraged by this. The door should be kept open. Our children – both Indian and British – must come into contact. Something should be worked out so that our children and your children can know one another.'

Dr Suna's main responsibility at Diptipur is in eye work.

'But as a mission doctor I have to do everything. I go out into the villages with a team of workers. They go in advance and set up the camp, examine the patients and get ready for the final examination.

'The next morning I select those for operation and we do the operations the same day – anything from 50 to 100. They are mostly cataract cases, but there are a few cases of glaucoma.

'We hold 25 to 30 eye camps each year from October to March, which means that I can be treating up to 3,000 people in a year.'

Diptipur means 'city of light', although, Dr Suna says that it is only a village. The hospital work there was started in 1958 by BMS and Disciples of Christ missionaries. It originally had 12 beds but now has 100.

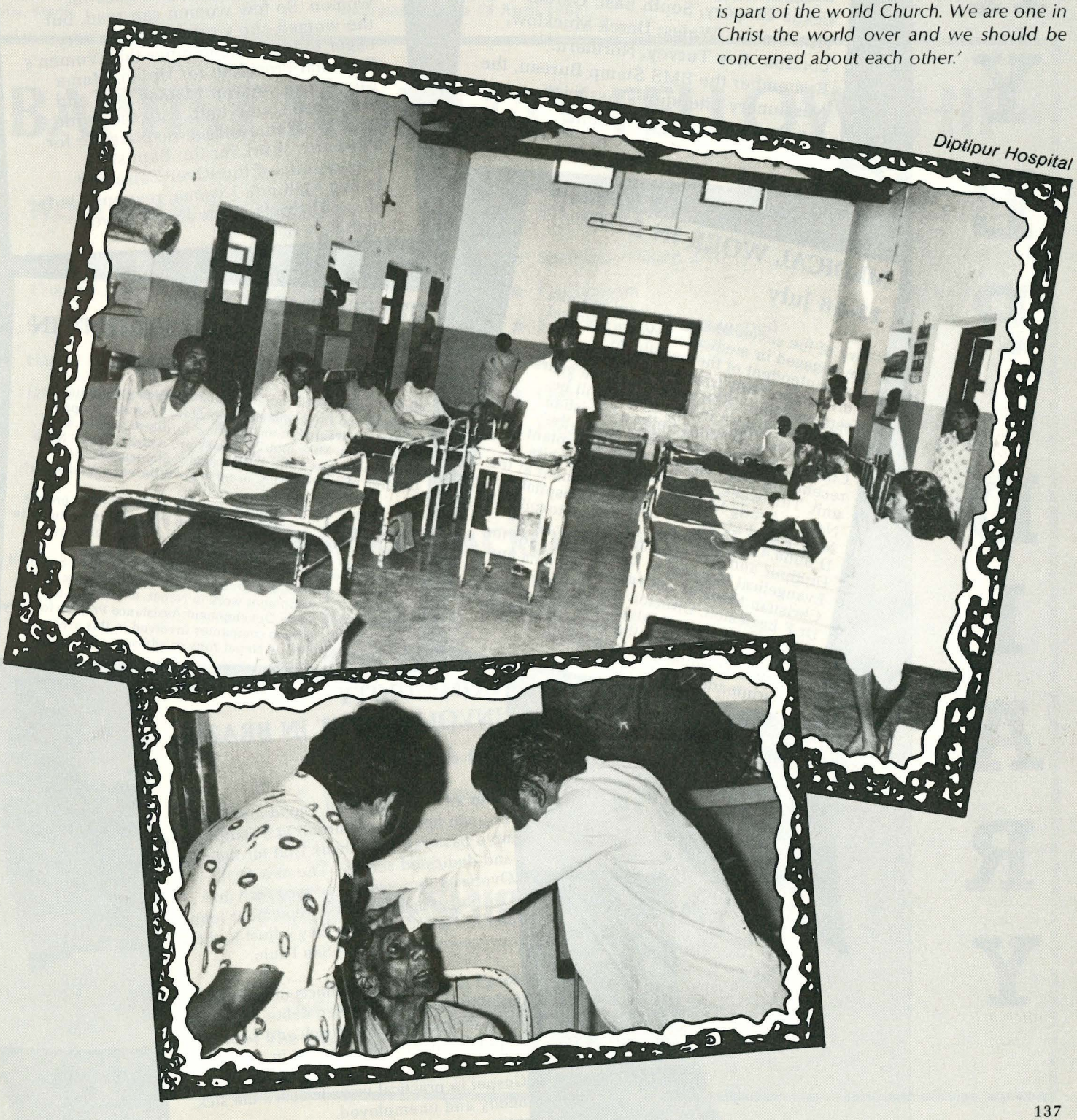
'The government does not provide services like ours in rural areas. Some services are provided, but the standard is much below ours and there is no facility for operations. Some rich patients complain about our fees, but they are much lower than in the town hospitals. We have to tell them that we only give free treatment to the poor and deserving.'

What is so special about a Christian hospital?

'It is in the love and care we give to our people as we share the love of Christ. We conduct services and the local pastors visit the patients. This reminds them that we are a Christian hospital, not a private institution just intent on making money. Most of our patients are Hindus, but we don't discriminate.

Dr Suna was hoping to tell Christians in Britain how the work they began is continuing today.

'I want to say how we are managing without them now that there are no missionaries working with us. But I want to remind them that our hospital at Diptipur doesn't just belong to the church there. Neither does it belong only to the Church of North India, it is part of the world Church. We are one in Christ the world over and we should be concerned about each other.'



Diptipur Hospital

PRAYER DIARY

HOME BASE

5-11 July

Many people are involved in the promotion and administration work of the BMS in Britain. Eight Area Representatives relate to the churches in England, Wales and Scotland – the personal contacts they are able to make, the challenge and encouragement they give to share in World Mission are invaluable. Pray for all the representatives – Peter Amies, South West; Ron Armstrong, Scotland; Peter Briggs, Midlands; Jim Clarke, Eastern; Leslie Gregory, South East; Gareth Hutchinson, Wales; Derek Mucklow, London; Roy Turvey, Northern. Remember the BMS Stamp Bureau, the Missionary Literatures Association and the Baptist Men's Movement.

WOMEN'S WORK IN ZAIRE

19-25 July

BMS Women's Worker, Allison Issacs hopes to start a small monthly prayer meeting with some leader of the women's work in the Upoto area. Pray for this group that they will give real spiritual leadership to the women. Allison asks us to pray for a play group for little children to keep them happy while their mothers attend classes. Mary Philpott, at Kisangani, is concerned with literacy classes for women. So few women can read, but the women she works with are very eager to learn. Remember the Women's Regional President for Upoto, Mama Mondengo, and for Mamas Luta and Marguarite, who help with the work. Pray for Mama Ditina, responsible for Women's Work for the Baptist Community of the River Zaire and Mama Mabinda Kwama, responsible for all six districts of the Lower River region in Zaire.

MEDICAL WORK IN INDIA

12-18 July

Two of the seven BMS personnel in India are engaged in medical work. As Medical Superintendent of the hospital at Berhampur, Betty Marsh has great responsibilities. She retires in three years time. Pray that an Indian doctor will be found to take over. At Vellore Christian College, Ann Bothamley has set up the recently opened bone marrow transplant unit. This week, remember Dr Harashita Nayak, Acting Medical Superintendent at the Moorshead Memorial Christian Hospital; Dr D Suna, Director of the Christian Hospital in Diptipur and Dr J M Laun, Director of the Evangelical Hospital at Khariar. Pray for the Christian Medical College at Ludhiana and Dr F Eggleston, Director. As the BMS Women's Project, Healing Hands, gets well underway, remember the work at Serkawn Christian Hospital and its Medical Superintendent Dr Lal Lawma.

DEVELOPMENT AND COMMUNITY INVOLVEMENT IN NEPAL – 26 July - 1 August

Butwal in southern Nepal is the location of a Technical Institute and Development Consultancy Service. Nepali people are trained in engineering, furniture making and construction. Mike and Val Roake are working there, Mike being an engineer and Val a teacher. She teaches the children of missionaries, of up to six different nationalities!

Tim Lehane works on the Andikhola Hydro-Electric project and this will be a major contribution to rural development in the area. Pray that the expatriates involved in this rural project may be vital, living witnesses to their Nepali colleagues of the love and compassion of God. Fred Swindell is currently doing language training before becoming involved in development work in Nepal. Remember too the Lalitpur Community Development Assistance Project, forestry schemes, and various companies involved in this area which the United Mission to Nepal runs or advises.

COMMUNITY INVOLVEMENT IN BRAZIL

2-8 August

After 24 years in Brazil, David and Doris Doonan have just returned to Britain to take up a pastorate. We thank God for their long and dedicated service. The new BMS Overseas Representative for Brazil and Caribbean is John Clark. Remember John and his wife Norma as they adjust to these new responsibilities in São Paulo.

Brazil is suffering the effects of soaring inflation and huge foreign debts. There are stark contrasts between rich and poor. Many Baptist churches are engaged in a 'multiministry' which aims to share the Gospel in practical ways to serve the sick, needy and unemployed.

MISSIONARY MOVEMENTS

Arrivals

Mr D Kerrigan on 6 May from Chandraghona, Bangladesh.
Rev and Mrs D Brown on 9 May from Porto Velho, Brazil.
Rev and Mrs D Doonan on 21 May from Sao Paulo, Brazil.
Mr S Ayres on 26 May from Tondo, Zaire.
Miss M Philpott on 29 May from Kisangani, Zaire.
Mr P Stuart on 29 May from Mbanza Ngungu, Zaire.
Dr and Mrs K Russell on 29 May from IME, Kimpese, Zaire.
Mrs M Hart on 30 May from Chandraghona, Bangladesh.
Dr H Salter on 30 May from Chandraghona, Bangladesh.
Rev and Mrs D Punchard on 31 May from Curitiba, Brazil.

Departures

Mr and Mrs T Hinchliffe on 6 May for Yakusu, Zaire.
Miss P Bryan on 20 May for Bolobo, Zaire.
Mrs D Clark on 20 May for Kinshasa, Zaire.

General Work

Anon: £40; Via Charities Aid Foundation: £400.00; Anon: £30; FAE Aberdeen: £20.00; Anon: £10.00; Anon: £20.00; Anon: £100.00; Anon: £26.00; Via Baptist Union: £5.00; Anon: £26.00.

In Memory

Mr Harry Leaman (Eastleigh) £232.50.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies, and gifts sent anonymously (to 16 April 1987).

Legacies

	£
Mrs D D Bevis	200.00
Mrs F J Dare	1,980.71
Mr R W Eames	100.00
Mrs Irene D Edwards	915.45
Mr Alex Jarvis	3,759.03
Mr Arthur C D Lane	500.00
Miss Mary Liddle	250.00
B H Little	50.00
Mrs Margaret O Lockhart	500.00
Miss Alice Myers	1,325.40
Elizabeth Maud Owen	200.00
Mr John Patten	16.26
Miss Lily Potts	351.75
Miss Hilda K Russell	700.00
Mrs E F Savill	12,114.41
E A B Smith	100.00
Mrs D L Shaw	200.00
Mrs Martha R Thomas	154.12
Irene Turnball	100.00
Rev A J Westlake	22.57
M E H Williams	331.73
Miss Hilda Young	100.00

BAPTIST HOLIDAY FELLOWSHIP

WESTHOLME, MINEHEAD

- ★ Seafront Hotel
- ★ 31 comfortable bedrooms – some en suite
- ★ Excellent Food
- ★ Happy Fellowship
- ★ Low rates for families

HOLIDAY FLATS – MINEHEAD

- ★ Spacious – Sleep 2-10
- ★ On Seafront
- ★ Fully carpeted and equipped
- ★ Colour TV
- ★ Own Car Park
- ★ Friday to Friday or Saturday to Saturday

MEET BAPTISTS ACROSS THE WORLD

AUSTRALIA

January 1988

Leader: Rev Dan Weller

- ★ Join the Australian Bi-centenary Baptist Convention
- ★ Holiday in Queensland
- ★ Stay on with Family or Friends

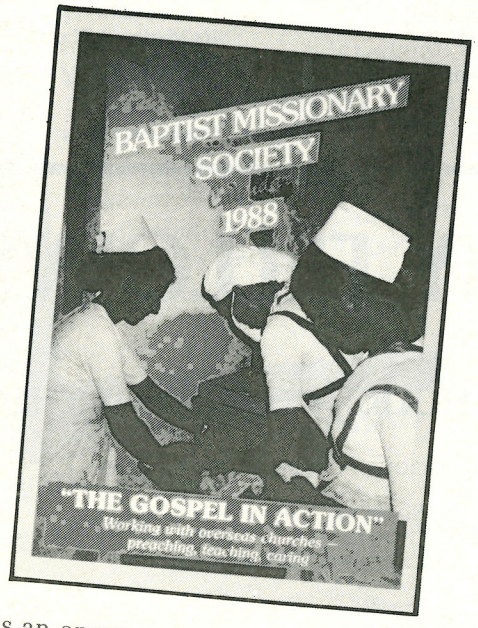
FELLOWSHIP HOLIDAYS

Full details from: Baptist Holiday Fellowship (MH)
1 The Esplanade, Minehead, Somerset TA24 5BE (0643) 3473

NOTICES

1988 CALENDARS

These are now available!
Yes really! Just write into Mission House and your order will be despatched immediately.



It is an engagement calendar, A4 in size with 14 full colour photographs illustrating the areas where BMS is at work.

The cost? £1.50 or £1.75 by post.

MAKE MISSION LIVE!

Workshops for

Missionary Secretaries, Ministers, Youth Leaders, etc. and all interested in mission education

10 a.m. – 4 p.m.

PLYMOUTH – Saturday 12 September at Mutley Baptist Church

TRURO – Saturday 7 November at Truro Baptist Church

Further details from:

Rev Peter F E Amies
9 Newport Close
Clevedon
Avon
BS21 5DZ
Tel: 0272 875563

HARVEST APPEAL 1987

Special material – leaflets, posters, discussion starters, worship aids, etc. have been prepared for this year's BMS – Operation Agri joint Harvest Appeal for the work of Agriculture and Rural Development.

Please use the special order form which has been sent to every church.

COLOUR POSTERS

The first two in our new series of full colour A3 size posters are now available at £1.00 each, inclusive.

By popular request we have reproduced the cover photograph of the March 1986 *Herald* featuring the two young girls from Nepal.

The second poster is of a Baptism scene in the Kond Hills, India.

MISSIONARY
AUGUST 1987 20p

HERALD

Ministering to One Parent families in Brazil

Laura Hinchin in Cuibá, Brazil

Editorial Comment

TRADITIONALLY, each August, we have devoted a whole issue of the *Herald* to agriculture and rural development, linking it with the supportive work of Operation Agri. This year, however, it has proved difficult, for a variety of reasons, to concentrate on this one theme. Instead we are looking at the needs of the poor and in particular a section of the population in Brazil and how the Baptist Church and our BMS workers are involved in a Christian response to those needs.

We still have our critics who think that this kind of work is not real mission. In fact in Brazil itself, as David Brown pointed out in Edinburgh in June, there are those who ask, 'Why are you doing it?' How many are being converted?' 'Some are, but that's an added bonus,' said David.

David went on to say that the good news for the world is that God loves people. 'But when we say that God is love, where is the evidence that God loves? Only through His people.'

The approach to mission which says that it is alright to get involved in social and caring work as long as it leads to conversions is in fact a denial of the Gospel. 'Jesus had compassion for all,' said David Brown, 'not just those who decided to follow Him. He didn't bribe anyone. When He healed the leprosy sufferers and only one returned, He didn't withdraw His healing. There were no strings attached to His compassion and love.'

MISSIONARY HERALD
THE MAGAZINE OF
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MISSIONARY HERALD
THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

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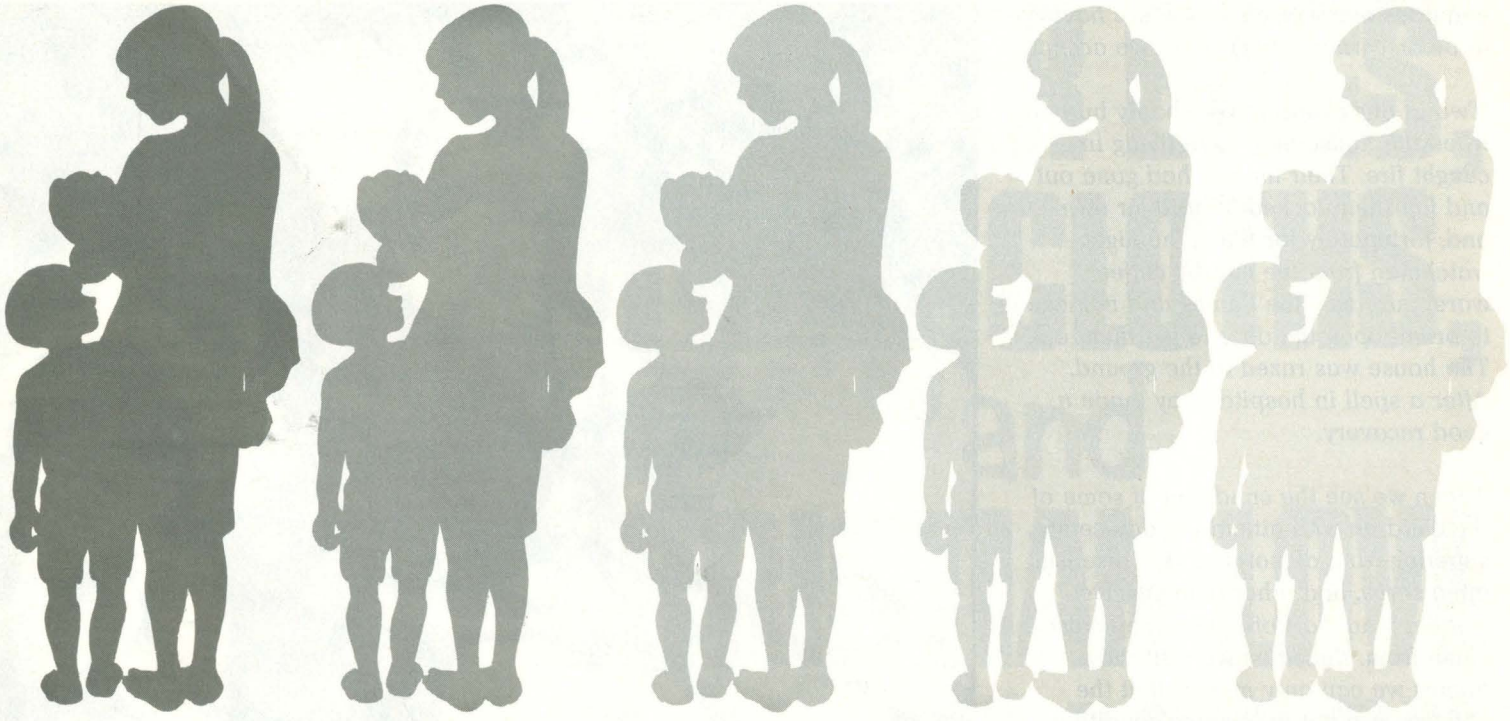
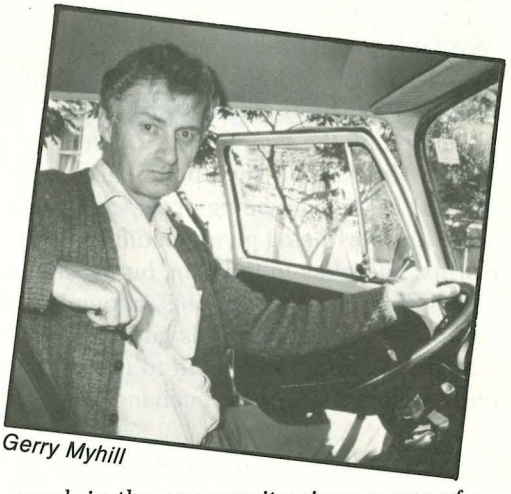
Bangladesh	India	Thailand
Brazil	Jamaica	Trinidad
El Salvador	Nepal	Zaire



As mothers go off to work in the sugar-cane fields, the Day Centre run by the Baptist Church at Nova Londrina, in the state of Paraná, Brazil, is helping to provide much needed love and care for their children.



Gerry Myhill

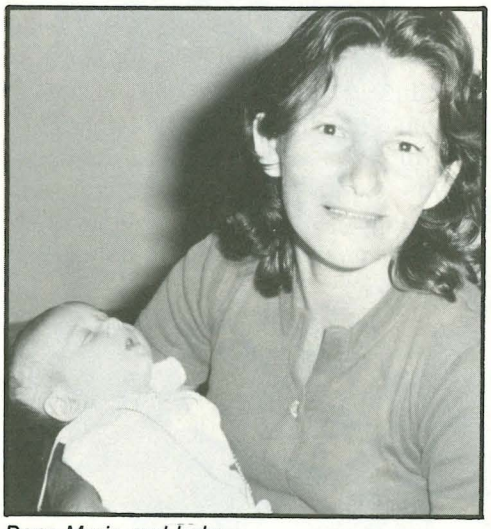
'DONA MARIA and Dona Edite, her next-door neighbour, have virtually been abandoned by their husbands. They both have to work to maintain their families.

Dona Maria has five children. Three of them attend the day-centre regularly and the youngest is a baby girl, Viviane, born in July last year. After the baby's birth she also underwent an operation.

The expense of the operation was met by the church at Nova Londrina,' says BMS missionary Gerry Myhill. 'The church also offered to help her financially during the first three months after the baby's birth so that she could recuperate properly from the operation and also have time to give to her baby in its first phase of life.

'The Ladies' Fellowship rallied round her and collected a complete layette for the new baby. The family also received a good supply of clothing against the colder weather.

'Viviane has been enrolled on the Cradle Roll run by the Ladies' Fellowship and so receives visits, and generally comes under the care of the church during her formative years. The ladies have 20 young children enrolled in this way, and the Cradle Roll has become quite an important part of their work in the community since many of these children are from non-Christian homes. At least five of the mothers have recently been attending the church services and two have expressed an interest in baptism.



Dona Maria and baby

'Dona Edite has six children. An older daughter, Luzia, now works as a child-minder at the day-centre. Through this contact with the day-centre they have come into contact with the life of the church and Edite, Luzia and Maria have all made decisions for Christ. Together with the younger children they are attending church regularly. Luzia is a member of the young people's group and fully involved in the singing group. We are very pleased about these new members of our family in Christ as they are fruits of our outreach into the community through the day-centre.

'Over 60 children are now registered at the day-centre and there are new

enquiries every week, so we are having to be discerning about those we accept.

'Two of our children were badly burned when the house they were living in caught fire. Their mother had gone out and left them locked in on their own and, fortunately for them, the night watchman from the nearby coffee warehouse saw the flames and managed to break open the door to get them out. The house was razed to the ground. After a spell in hospital they made a good recovery.

'When we see the condition of some of the children who attend the day-centre, suffering from all sorts of skin diseases, open sores, and other ailments, we wonder what sort of homes they must come from. But when we visit these homes we can only marvel that the children are not in a worse condition.

'We have taken advantage of the local hospital's offer of free consultations and treatment. Several children have been examined by the Paediatrian, Doctor Flavio. He shows a keen personal interest in the well-being of the children. Most are now being given medicines for worms, microbes in the skin, burns, skin ulcers, lice, chest complaints, anaemia and other deficiencies. It is good to see how these children respond to the care and treatment they are receiving.

'We are undertaking a visitation programme during which we hope to visit all the homes of the children registered with us so that we can come to an understanding of the whole situation and so discover the most effective way of helping both the children and their families.

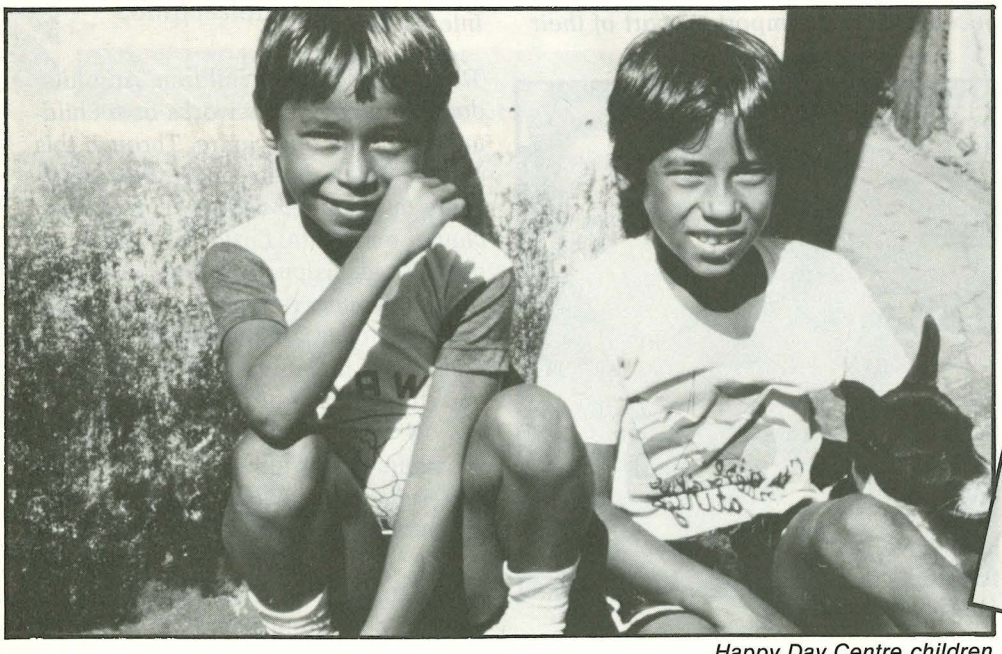
Medical treatment being given to day-centre children

'One little boy attending the centre is being cared for by his 86 year old grandmother. On a recent visit to her we found that she also needed care. She is lame in both legs and can only walk with the aid of crutches. Her house is little more than what we would call a garden shed.

'Three young brothers, who had lost their mother, were brought to us by their father in very poor physical condition. They were also emotionally disturbed by the death of their mother and this was revealing itself in anti-social behaviour. For a while they made good progress, but unfortunately their father took them away again to a remote area of the interior of Paraguay, where he has relatives.

'After a while he brought them back, all three suffering from malnutrition following several months on foot on the roads without regular care or food. Now, after being settled once more at the centre and being built up physically, the father has yet again taken them off, this time to Mato Grosso.

'It grieves us to think of the suffering inflicted on children like this. Please pray for all the children attending the day-centre and also their families.'



Happy Day Centre children

FLOWER BAGS, TABLE CLOTHS, and CHRISTIAN LOVE IN ACTION

Peter Amies, one of the BMS Area Representatives, was able to visit Brazil last year. He highlights one aspect of the caring work in which BMS workers are involved.

I WAS very wary when I first met Laura Hinchin and more than a little alarmed at going to her house. That might seem surprising to those who know her, but I first had to overcome the fierce (very fierce!) protective instincts of her dog. And having been regaled by her colleagues with stories of Brazilian dog-bites and subsequent 'gi-normous' anti-rabies jabs my apprehension seemed understandable and quite reasonable.

My fears, however, proved groundless and, emerging unscathed, I realised that here was a dedicated dog owner who did not resemble her pet. Quite the contrary in fact. It was a joy and privilege not only to meet her but to see her at work.

Called to serve the Lord overseas, when most people of her age are looking forward, in a few years, to their first rail-card, Laura's ministry amongst the shanty towns of Cuiabá is unique. Keenly aware of the conditions of abysmal poverty in which so many Brazilian women live and bring up their families, Laura has awakened in them an aesthetic sensitivity that has responded to her own artistic skills.

Laura Hinchin visiting a poor family

What to me was an empty sugar or flour bag is to Laura a piece of material which, sunbleached and gaily painted, becomes a potential and attractive table-cloth, tea-towel or mural decoration. These are much sought after and saleable articles providing a source of cash to supplement meagre family incomes.

Now that's what I call practical Christianity or, if you prefer John's comment, 'Have love which shows itself in action' (1 John 3:18).

Quite apart from demonstrating these particular skills, Laura spends much of her time in visiting the women in their homes. Visiting with her I soon became aware of her pastoral gifts as she talked with the women and their children. Not knowing Portuguese, I couldn't understand what she was saying, but I could sense and see in their faces, that they were responding to the love of Jesus that flowed from and through her.

Here and there also I saw a reclaimed sugar bag that had been withheld from sale in order to bring a little colour and beauty into an otherwise drab and dull shanty home.

Flower bags to table cloths

FAMILIES HEADED BY WOMEN

A RECENT nation-wide family profile poll in Brazil reveals that the number of the country's families headed by women is increasing. By 1985, 5.8 million (19.8 per cent) of an estimated 32 million Brazilian families were headed by women. In 1977, women had headed 15 per cent of all Brazilian households.

Brazilian economist Maria Valeria says that increasing misery, not women's liberation, is responsible for the increase. She argues that 'greater poverty and increased migration' are causing males to abandon their families. The problem is more acute in the country's poorest regions. Twenty-five per cent of families living in Brazil's north and northeastern cities are headed by women, compared with 18.7 per cent in São Paulo.

FIGHTING FOR BASIC NECESSITIES

POOR women are organizing throughout Brazil, even in its remotest areas. In the process, they often risk their marriages, their survival or even their lives.

Their demands are basic: economic survival, health care, education for their children, adequate food and housing and, for those who are farmworkers, land to cultivate.

Many women's groups are getting together to demand changes to the country's constitution. Their proposals, submitted to the National Council for Women's rights, in Brasilia, aim to improve women's working and living conditions. Several women elected to last November's constituent assembly are lobbying for specific constitutional proposals designed to protect and further women's rights.

One of the strongest campaigns from local organizations is for severe penalties for sexual crimes and violence against women. Rape and domestic abuse cases have recently received increased attention in the Brazilian press, especially after the government set up women's police stations in the country's major cities.

'The impunity of male aggressors has ended,' said Rosemary Corrca, chief of the main women's police station in São Paulo, which registered 4,374 complaints in its first nine months of operation.

Popular health education projects designed to teach women about personal and reproductive health have yet to overcome traditional taboos about discussing sexual matters. Women of all classes tend to have a negative view of feminism and commonly consider feminists to be cliquish groups of man hating radicals. Women's groups in urban slums are more likely to call themselves 'feminine' than 'feminist'.

Women's issues now receive considerable attention in the media and the government. Several state governments have set up councils to try to improve the conditions under which women work and live. Staff from the National Council for Women's Rights are educating the public about health, safety and legal issues.

The São Paulo state council sent a representative to the United States and Canada to gather information on centres for battered women and hopes to set up similar centres in the near future. The Women's Information Centre, also funded by the São Paulo state government, is organizing a library and archives for the public.

Independent women's orgnizations flourish in the big cities. The most famous, *SOS-Mulher*, helps rape and domestic violence victims and runs several educational programmes. Mothers' clubs are often the first organizations which lower-income women join. Research and support groups of middle-income women have surveyed these clubs and helped them publish newsletters and reports.

In the past five years, women's studies centres have been set up in several Brazilian universities. Some sponsor or participate in community development projects, while others are exclusively research-oriented. All publish newsletters and monographs available at low cost and books on women's issues have also appeared.

It is too early to say whether their findings will spread beyond a limited, mostly intellectual audience to the slums and villages where women struggle to provide basic necessities for their families.

CHILDREN LOCKED UP

SOME children in Rondonia, Brazil, are locked-up in the house all day while mother goes to work. There is no choice if, abandoned by her husband who has gone elsewhere to look for work, she is to support the family.

At the missionary rally at Charlotte Chapel in Edinburgh, Brazil missionary, David Brown told of a single-parent family with children aged six, four and a baby.

'The six year old had the responsibility of looking after the others when Mum locked them in and went off to work each morning.

'Sometimes there are power-cuts and one day, when the electricity went off, the six year old did what she had seen her mother do. She lit a candle. There was a fire and the baby was burnt to death.'

Sheila Brown is hoping to start a creche/day-centre in Porto Velho to look after the children of these families. The local authority has offered a piece of land for it.

Sheila is already involved in community health work amongst the large population in the poor suburbs. Several congregations have been established in these areas and with the help of some trained Christian workers three clinics have been developed. In one month 700 families attended and received help through a feeding programme and teaching in hygiene and nutrition.

EL SALVADOR

At the BMS General Committee meetings in Edinburgh last month, the Society made the decision to accept an invitation to work in El Salvador. In a report presented to the Committee, Angus MacNeill, BMS Overseas Secretary spoke of his recent visit to the country.

THE CHURCH

'Did you know that the British started Baptist work in our country?' I was asked. I didn't so they recounted the story of Mr Humphreys and Mr Chapman, two Englishmen who were sent to Central America at the beginning of this century by the British and Foreign Bible Society.

These men began an evangelistic work, which later became part of the work of the American Baptist Foreign Missionary Society, now the Board of International Ministries of the American Baptist Convention. Mr Humphreys and Mr Chapman became 'American' missionaries once they had persuaded ABFMS to take up the challenge of the work in El Salvador.

At an old people's home, belonging to the Baptist Association, at Ayutica, I met 94 year old Pastor Raffael Ovidio Funes, who worked with Mr Humphreys around 1912. As he swung in his hammock, pushing himself from side to side with his stick, his eyes lit up with pleasure when he shook me by the hand and told me of the past.

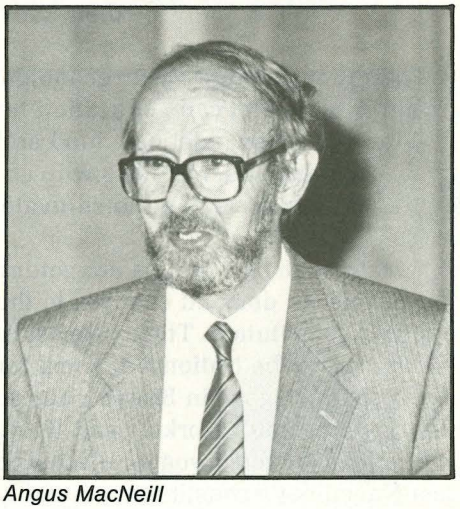
The Baptist Association was founded in 1932 out of two smaller Associations in the East and the West of the country. There are now 57 churches in twelve out of the 14 provinces and 15 preaching points.

Since 1975 the leadership of the Association has been in the hands of El Salvadorans, although close links continue with the American Baptists who have three people working in the country at the moment. El Salvadoran Baptists depend heavily on an annual grant from the BIM/ABC, but with an average peasant's income not much more than £30 per month there are understandable problems in financing even a modest central organisation.

In Santa Anna, the second largest city in the country, a Seminary is housed in a building belonging to the Baptist Secondary School. It became a fully-fledged seminary in 1983 and it is hoped that most of the pastors will be trained there rather than having to go to Costa Rica, Puerto Rico or Mexico City. The Seminary is trying to make theological and pastoral training relevant to the realities of life in El Salvador.

Churches within the Association vary from the 'proper' traditional Baptist Church of the First Baptist Church in San Salvador, to the less formal, more socially orientated Emmanuel Church and to the typical country church which I visited at Candelaria near to the border with Guatemala.

The Association works to a five year plan. Commenting on the 1985-90 plan, Carlos Sanchez, the Executive Secretary of the Association, thinks that it is over-ambitious in some of its goals, but that it has helped to keep the Association moving forward. There are definite plans for church planting and pioneer work, although there is a great need for a proper stewardship emphasis.



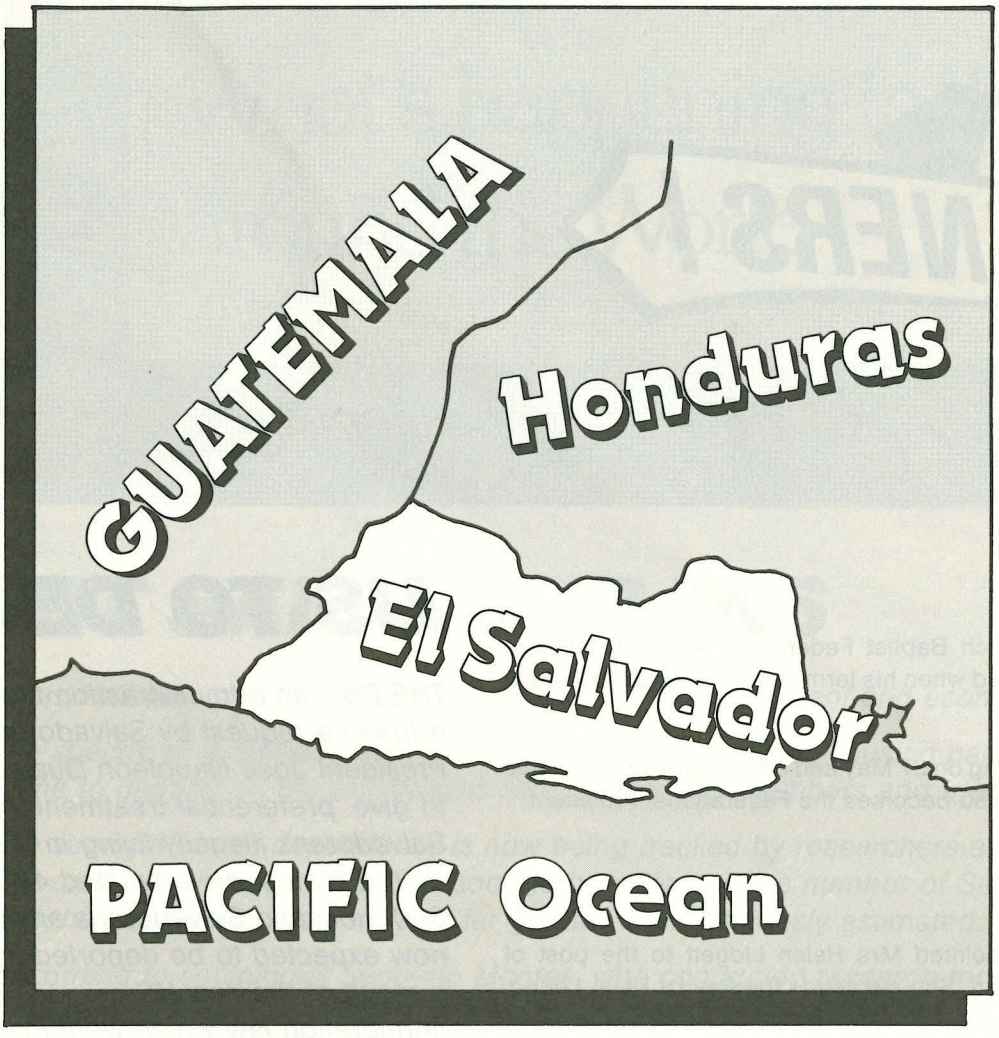
Angus MacNeill

Carlos Sanchez was pastor of Emmanuel Church in San Salvador for twelve years. He is now a significant voice within the Protestant churches, having served for some years as the part-time General Secretary of Diakonia. Diakonia links together people from different churches, including the Roman Catholic church, and it helps to run and organize support for relief and welfare projects.

POVERTY

For the first time visitor to the country, it is not the political problems which stand to the fore, rather it is the general poverty of the people which cries out so stridently.

A visit at the end of April and beginning of May, just when the long dry season is coming to an end, shows up the people's year-long poverty against a particularly trying, dirty, dry and hazy background. The white ash from volcanic eruptions forms the top soil in the San Salvador area, and while red soil



appears in the cuttings of the main highways it is the white dust which predominates and clogs everything. Houses and huts appear perched incredibly on the steep slopes of young hillsides. When the rains come many of them must be in jeopardy.

The disaster of the 1986 earthquake and the constant necessity for the people to leave their home areas and become refugees of the civil war, has led to a huge growth of the desperately poor in San Salvador city. Out of a population of around 700,000 it is estimated that 400,000 are 'homeless', living in shanty town areas in and around the city. This time, not in Asia, but in Central America, I saw again the pavement dwellers.

The effects of the earthquake are still evident. In the centre of the old city some buildings lean over at crazy angles. One six storey building collapsed like a concertina on to its first storey, leaving a lop-sided five storey building instead. Many other buildings have cracks which have been repaired in a sort of way. In the poorer parts of the city, houses crumpled into a heap and gaps and rubble are all that is left.

These experiences force many people into a subsistence style of urban living, where there is not much point about thinking of tomorrow until you have managed to make it through today.

However, the major part of El Salvador's population lives in the rural areas or in the small towns. Two visits which I made into the Province of Santa Anna about 40 miles from San Salvador, let me see a little of peasant poverty. Others had to tell me about the big landowners and the export cash crops, which have squeezed the *camposions* off the good land until, like their urban brothers in the shanty town', life has become a struggle to exist. What I did see was evidence of a very hard life.

It was poverty on a par with Asia's worst that left its grim impression on me. Somehow this was highlighted by a brief visit up city where the rich have their houses. It was like entering another world.

Political problems are never far away from the poverty and it is the army, and those behind the army, which loom large in people's lives. The soldiers are always present. Somewhere along the road they will be there, standing armed at the roadside, beside a bridge, next to a toll barrier or passing you in a jeep or truck.

The government, under President Duarte, the army and the guerillas are the political realities which dominate the people's thinking when they get round to wondering who will sort out their problems.

The church also comes into the equation. Every Sunday journalists attend mass at the Roman Catholic Cathedral to hear what the officiating priest has to say about the government.

LIVING

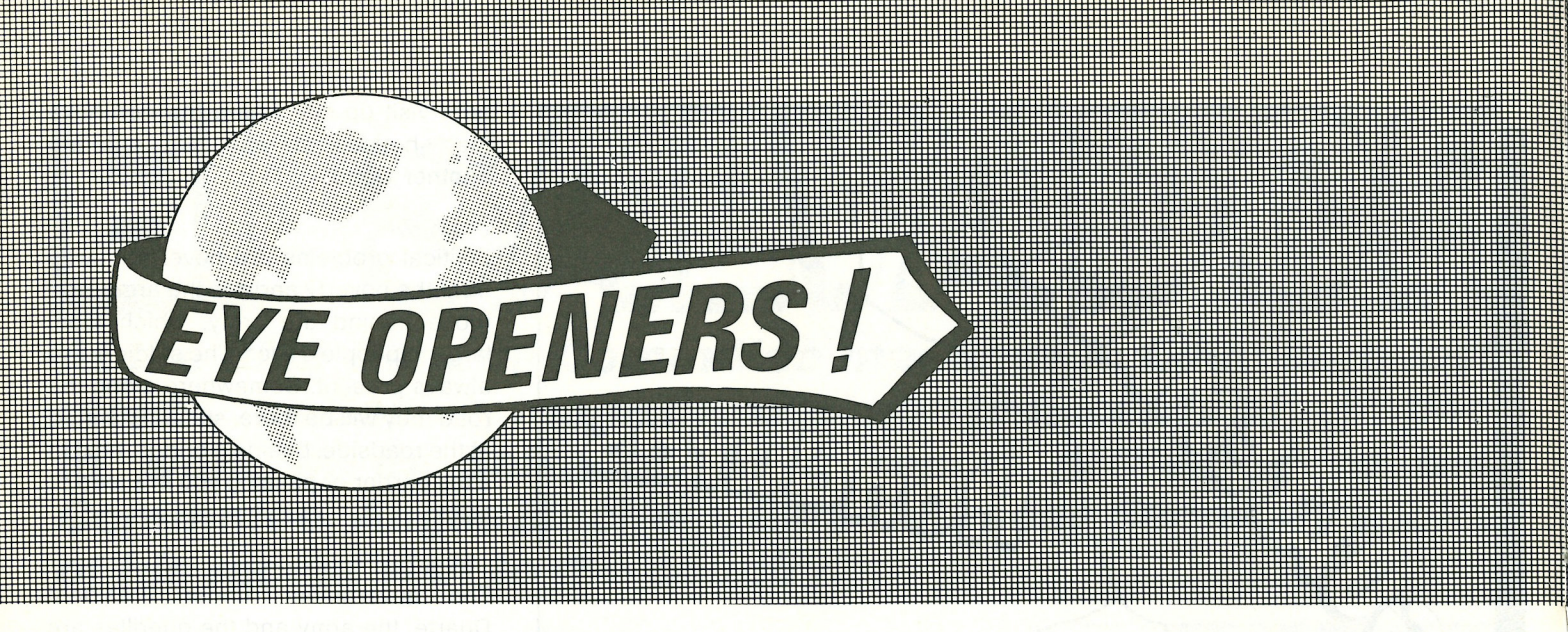
In spite of all, life goes on. For me this was symbolized by the row of market stalls in front of a ruined and partially demolished building which had been destroyed in the earthquake. People laughed, smiled, did business and shouted with the determination of those who are set on survival and who will not lose hope.

The people I met were warm-hearted and generous. 'I do hope you like El Salvador,' a slightly tipsy El Salvadoran kept repeating to me after we had struck up a casual acquaintance.

He said it three times and the third time I said to him, 'That is the third time you've said that to me. Of course I like El Salvador.'

'I just want to be sure,' he mumbled.

I sat quiet for a moment overcome by a peculiar sensation as the familiar pattern of words which I had used came home to me. Had there been a betrayal somewhere along the line?



NEW PRESIDENT

AFTER 24 years as President of the French Baptist Federation, André Thobois is standing down. He asked not to be re-elected when his term of service expired in June this year.

French Baptists held their Convention meeting on 27 May and added Robert Somerville to the group of Council members. Robert also becomes the Federations' President.

EDUCATION IN MISSION

THE British Council of Churches has appointed Mrs Helen Lidgett to the post of Executive Secretary for Education in Mission. She succeeds the Rev Dr Peter Leung, now Secretary for Relations with China.

Mrs Lidgett has served the World Church and Mission Department of the United Reformed Church as Secretary for Communication since 1979 and has been a member of the Conference for World Mission's Home Committee for seven years.

As Secretary to the Home Committee, she has the task of raising the awareness of Christians in Britain to the nature and purpose of the church in light of its mission. This work is strengthened by the Adult and Junior Education Groups. She will continue to build ecumenical relations with the Caribbean to which Dr Leung made a notable contribution.

Mrs Lidgett is an honours graduate in history at University College London. Her husband, Patrick, is a URC minister in Streatham.

BRAZIL

SOUTH AFRICAN Anglican Archbishop Desmond Tutu, speaking in six of Brazil's largest cities during a five day visit in May, called on Brazil to condemn apartheid by breaking diplomatic relations with his country.

Leaders of Brazil's black people's movement were dismayed when only about a tenth of an anticipated 200 thousand people showed up for a rally with Tutu in Salvador, capital of Bahia. The region's Episcopal bishop, Clovis Rodrigues, succeeded in having the government restrain the participation of religious groups that planned to stage Afro-Brazilian *candomble* rituals during the event.

Brazil's Foreign Minister Roberto de Abreu Sodre rejected Tutu's requested diplomatic break, arguing that Brazil's chargé d'affaires in Pretoria monitors problems there and offers help to those fleeing racial persecution. He reaffirmed President José Sarney's August 1985 decree, which broke cultural and athletic exchanges between the two countries.

US TO DEP

THE Reagan administrastion has refused a request by Salvadoran President José Napoleón Duarte to give 'preferential treatment' to Salvadorans illegally living in the United States. An estimated 400-600 thousand Salvadorans are now expected to be deported as a result of the new US immigration law which went into effect on 5 May.

'On the one hand, the US government says it is very concerned about terrorist actions, but then it suddenly passes a law that could favour the subversives, said Roberto Vicra, El Salvador's vice minister of culture and communications.

According to Vicra, the new immigration law could spark an influx of returning Salvadorans precisely when the economy is in a tailspin and jobs are scarce.

'There is no doubt that these returnees will be targeted by left-wing groups for their political objectives and create problems,' he said.

Early in April, Duarte sent a personal letter to President Reagan asking him to give special treatment to Salvadorans living in the US because their massive

ORT SALVADORANS

return 'will add to the now disastrous levels of unemployment and economic crisis'.

The spectre of a massive return of their compatriots is also causing panic among Salvadorans who have come to depend on the remittances sent from family members and friends living in the US.

The strength of this dependency is now being tracked by researchers at El Salvador's Central American University. According to a report soon to be released, the number of Salvadorans who have migrated north and their economic input may be far greater than previously estimated.

According to sociologist Segundo Montes, who conducted research for the study, as many as one million Salvadorans may now be living in the US. Most of these are undocumented workers and at least half arrived after the 1982 cutoff date qualifying them for US citizenship.

Montes says that these émigrés *send home an average of $110 per person per month — matching the yearly amount in US government aid to El Salvador. The money is crucial because the minimum wage in the Salvadoran countryside is $70 per month and unemployment or underemployment affects 65 per cent of the population.*

Montes believes that most of those returning will go to the cities. The vast majority of Salvadorans who left for the north came from the countryside, but moved into the cities to live and work.

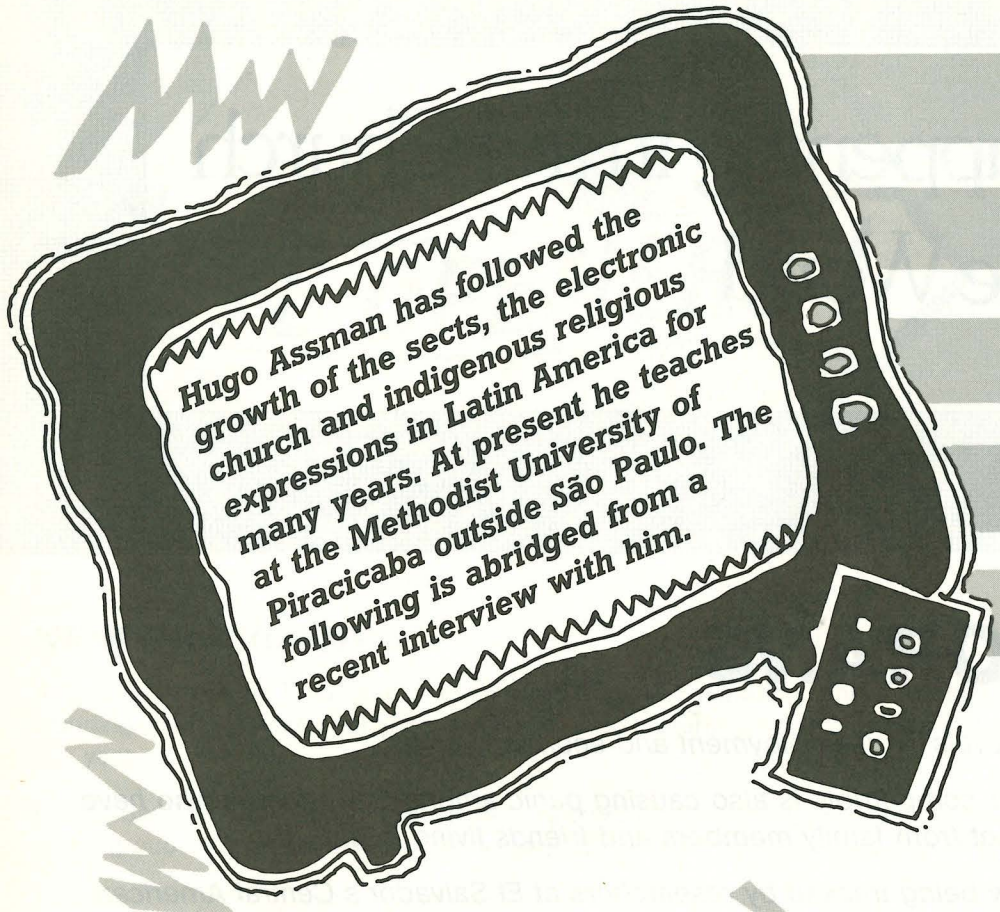
'The process of urbanization is irreversible,' he says. 'And those who return will go to cities here, which are already overcrowded, perhaps moving in with relatives with enough money to last for six months or so. After that, what will they do?'

The capital, San Salvador, has more than 200 thousand homeless residents as a result of last October's devastating earthquake.

The government, already grappling with 500 thousand people displaced from their homes by the seven-year-old civil war, is particularly anxious about the impact those returning will have on its political control. Even as they come back a national movement has started to repopulate abandoned towns with internal refugees. In most cases this effort is being co-ordinated by groups hostile to the administration.

The effect of the new US immigration law is also alarming other Central American governments. In May the region's labour ministers met in Guatemala to evaluate how the law will affect Central America's already severe unemployment picture. They agreed to co-ordinate efforts to deal with those who are returning home.

The Guatemalan government has decided to give a medical examination to all returning refugees to screen them for AIDS. So far this year Guatemala's public health ministry has reported 38 cases of AIDS, 26 of which have been fatal.


Hugo Assman has followed the growth of the sects, the electronic church and indigenous religious expressions in Latin America for many years. At present he teaches at the Methodist University of Piracicaba outside São Paulo. The following is abridged from a recent interview with him.

THE new religious movements in Latin America have been successful not because of all the dollars involved or because US religious imperialism is strong. Of course, powerful groups in the United States are interested in assuring that these sects prosper. But in my opinion, only a serious analysis of the social, economic and historical problems burdening Latin American's poor can explain the success of these movements.

Those incapable of doing this will continue to be alarmed and frightened by the way these contemporary religious movements are 'stealing' members from their churches. Only by leaving aside 'panic' questions and asking the more fundamental ones will we be able to understand the phenomenon.

The Consultation of Latin American and Caribbean Bishops and Pastors, held in Ecuador last November, concluded that the only sensible way to approach the subject is by first addressing the domination, the injustice and the oppression that exists in Latin America.

The Brazilian Institute for Religious Studies is studying the wide variety of new religious manifestations, not only so-called fundamentalist sects, but also the many esoteric, transcendental forms, whose adherents appear to be searching for ways and means to overcome the modern world's technocratic saturation. The Institute is also studying the religious manifestations that have survived both from the ancient Latin American culture and from the enormously important African cultures found in Brazil and the Caribbean.

In Latin America, 80 per cent of all non-Catholics belong to fundamentalist sects. But it is a mistake to describe this broad spectrum of movements as Protestant. Everywhere historical Protestant churches are losing members to these groups.

The poor are the victims

The characteristics of these groups are very diverse and defy simplification. Some groups are tied up with radio stations, others offer religious rites, and still others are born of missionary efforts independent of the churches, but they all have some things in common.

Some take the Bible very seriously. During moments of crisis, simplified doctrine and Biblical literalism tend to arise.

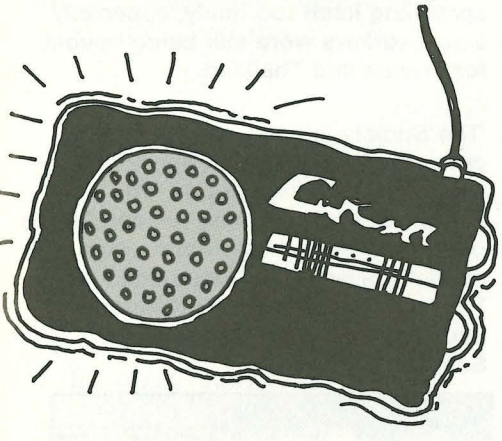
Unfortunately, the predominant feature of the sects is 'supernatural quackery' and involves all sorts of miracle making and exorcisms, exploiting people's immediate needs. The poor are the most frequent victims of this quackery.

Religious manipulation flourishes in the world of Latin American misery. This is something peculiar to Latin America and I think it is important to emphasize it because it has led to deep divisions in Brazil.

SECTS, ELECTRONIC CHURCHES AND POVERTY

In Brazil there are two major branches of pentecostalism. On the one hand Manoel de Melo's Church of Christ emphasizes baptism in the Holy Spirit, ecstatic manifestations and divine healing, but it does so in a moderately serious way.

On the other hand, his brother-in-law, Davi de Miranda, who broke away from



de Melo's church 20 years ago, has founded the God is Love church, which is much more extreme. It practices exorcisms and expulsions of the devil. Several members have died as a result of flagellation meant to expel demons.

But passing through Brazil's *favelas,* one sees the desperation poverty has brought about. It's no wonder they become involved in these religious practices in their search for relief.

The mirror theory

All this is a huge challenge for the historical churches. We should first of all recognize that these new religious movements exaggerate religious practices that are already present in the traditional churches.

Catholic devotion to the saints, for example, served as a prelude to those current miraculous manifestations. Some refer to this as 'the mirror theory'. By looking into it we see our own situation. Understood this way, it becomes an opportunity for self-examination or self-criticism.

And the historic Protestant churches, which have few poor people as members, may see the great success the more fundamentalist denominations are having among the poor and become willing to expand into poor areas. The pentecostal churches in Brazil depend very little on foreign missionaries or imported financial and material resources. Although their pastors normally have very little formal training, their social class extraction is extremely valuable in their work.

I believe the Catholic church still has not come to grips with the fact that the great majority of its membership is poor. It has traditionally opted for middle class criteria. Changes are coming, but they are slow. In consequence a part of the Catholic church's membership is being drawn towards the sects.

Again, one wonders whether Brazil's Catholic church has ever taken seriously the fact that more than 40 per cent of the country's population is black. But liberation theology is serious in including the role of blacks, indigenous people and women in its reflections.

Broadcast evangelism

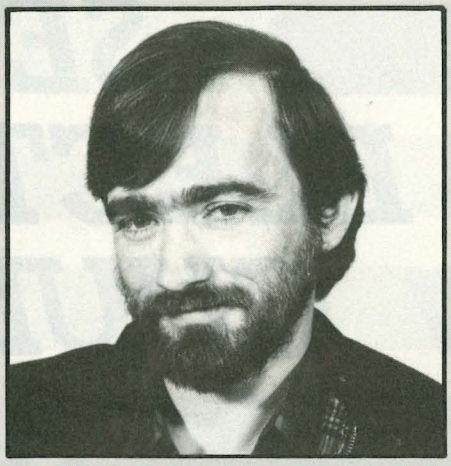
So what about the electronic church? It has several distinguishing features, most notably the fact that it comes to the people over the radio more than the TV. Radio broadcasting is cheaper and takes place at all hours of the day and night, while TV programming is expensive and limited to the early morning hours, when no one is watching.

Because of the increased import taxes on foreign television programming in Brazil during the last five years, native Latin American TV evangelists have appeared. Among them Yiye Avila, Brother Paul and others whose programmes are supported throughout Spanish-speaking Latin America.

In terms of radio programming, several Brazilian stations have continuous transmission. The radio network Transmundial transmits from Bonaire Island in the Caribbean and reaches 100 affiliated stations. Spanish-speaking America has countless local stations reached by Radio Transmundial and the well-known Voice of the Andes broadcasts in many indigenous languages.

The second distinguishing feature is that the great majority of these programmes are aimed at the poor. Imported programmes geared to middle-class audiences usually don't last long because of the small number of listeners they get in terms of the heavy investment they require. That's what happened to Rex Humbard in Brazil. He went off the air in 1984. And I think the same thing will happen to Jimmy Swaggart, despite all his trips through Latin America.

The entire organization of many pentecostal groups rests on their radio programmes. In Brazil, the two largest pentecostal churches would never have grown so fast if they hadn't created an enormous radio network. One, owned by the Brazilian Church of Christ, has more than 200 stations that transmit their principal programme all week long. The other, God is Love, has included radio along with mass preaching as its means of expression. Without radio, some Brazilian denominations wouldn't exist at all.



'Hopefully this will open up a way for others to share in the work in El Salvador,' says David Mee

A NEW WORK

THE Baptist Missionary Society has accepted an invitation to work in Central America with the El Salvador Baptist Association.

'There is a viable work for us to do there in the task of mission, and Baptists in El Salvador are keen to have British involvement,' Overseas Secretary, Angus MacNeill told the BMS General Committee at its meetings in Edinburgh in June.

Mr MacNeill has recently visited El Salvador in order to learn something of the country at first hand.

'I found a poor country and a people looking for understanding. The church there is asking questions about its message within that situation and there is an eagerness that we in Britain should reach out to them. El Salvador is stretching out its hand that we may hold it and be with them.'

The invitation to work in El Salvador came from the El Salvador Baptist Association through its General Secretary the Rev Carlos Sanchez. A previous visit to El Salvador made by the Rev David Mee, minister of Darkhouse Baptist Church, Coseley, sparked off the series of contacts between the BMS and the El Salvador Baptist Association.

At the same General Committee meetings, held in Edinburgh, Mr Mee was accepted as a missionary to serve in El Salvador.

'He will go as a pastor,' said Mr MacNeill. 'His task will be to help strengthen the work of the church particularly in its missionary task of demonstrating a faith in Jesus Christ in a way that is appropriate for El Salvador.

The Board of International Ministries of the American Baptist Churches in the USA supports the work of the El Salvador Baptist Association and currently has three missionaries serving in the country. The Southern Baptists also have three workers there.

'Our American friends, in both conventions, say that British involvement would be a plus,' said Mr MacNeill.

There was some discussion in the General Committee about the way the invitation had come to the BMS through an individual, but the general view was that this was the call of God which should be heeded.

'There is a wide open door in front of the Society to share in a work in El Salvador,' said the Rev Brian Tucker, chairman of the Overseas Committee. 'This is a door we had not sought, or pushed, yet here it is in front.'

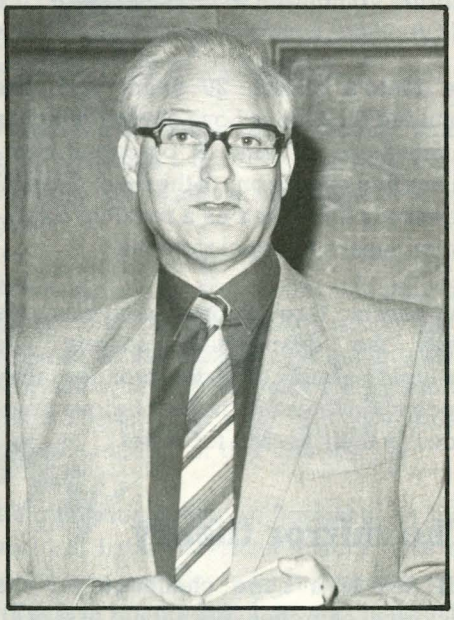
'This is a golden opportunity to give the kind of help that Marta Benevides was asking for when she addressed the Baptist Union Council five years ago,' said Dr David Russell.

Reg Harvey, BMS General Secretary, said that the invitation to work in El Salvador was a shared one from the Baptist Association and the Board of International Ministries of the Baptist Churches in the USA.

'There is the feeling that a British presence will strengthen the work of God in that part of the world. It is surely right that there should be a British connection. There is a growing concern amongst Baptist Churches in Britain for El Salvador and many of them are already well informed about the country and praying for it.'

Mr Harvey answered those who wondered whether the BMS was now spreading itself too thinly, especially since workers were still being sought for France and Thailand.

'The Society is not a commercial concern. We are responding to the leading of God who grants His resources in an ongoing fashion. In His good time He will call those who are needed for work in France and Thailand. But He will call different people from those who go to El Salvador.'



'. . . a British presence will strengthen the work of God in El Salvador,' says Reg Harvey

DELAYS

Because of a breakdown of the colour press at our printers last month the printing of the *Herald* was later than usual and meant that the despatch of the magazines was delayed. This was aggravated by an industrial dispute at the Post Office holding up both incoming and outgoing mail. We apologise for any inconvenience this has caused.

RELIEF FUND

THE disastrous fire, which has devastated large areas of north-east China, and the floods which have now come with the rains, have caused untold suffering. Seeking to respond to the needs of the area, the Amity Christian Foundation in China has asked its partner bodies to contribute $370 thousand to a disaster fund. The BMS General Committee agreed to give £3,000 from the BMS Relief Fund.

It was also agreed to give £1,500 from the Relief Fund to Bolobo Hospital, Zaire, in connection with a recent outbreak of cholera. The money will go towards the purchase of drugs and essential medicines and will also pay for the cost of transporting them by air from Kinshasa.

There have been outbreaks of cholera in the Yakusu-Kisangani area of Zaire also, and recently there have been reports of the disease in Angola.

The Society is always pleased to receive donations towards the BMS Relief Fund, which is used to respond quickly in cases of emergency.

DON'T HOLD ON TO BMS MONEY

A PLEA to treasurers to forward gifts to the BMS as quickly as possible was made at the BMS General Committee in Edinburgh.

In the first six months of the year the Society spent £340,000 more than had been received by the churches.

'This emphasizes the importance of churches sending money into the Society as early as possible in the year,' said Reg Harvey.

However, for the first part of the year the income showed an increase over the previous year of seven and a half per cent.

'This is encouraging because it is higher than inflation and most salary and pension increases.

'But,' Mr Harvey pointed out, 'it is still less than the ten per cent we requested.'

They can't always do what we ask

'There are no simple solutions to the needs of the poor,' says Dr Suna from Diptipur.

IT is not enough just to treat the immediate needs of people coming to the hospital for treatment. Unless some of the social and economic problems are also solved, they will keep coming back.

'It is really an educational problem,' said Dr Suna, medical director at Diptipur Hospital, Orissa, India. 'But it will take a long time to change things.

'But people cannot always do what we ask of them. If I tell them to go onto a good diet – proteins, vitamins, fresh vegetables – they haven't the means to buy them. They can't even grow the food they need, because they have little land, and it's dry land without a water supply or irrigation facilities. All this gets in the way of our educating people into better ways.

'So in my view we shall have health problems due to poverty and malnutrition, unless we have some project to help them. A project to provide jobs, or improve their agricultural facilities, or to provide irrigation, so that they can grow more than one crop in a year. I think that if they can grow three crops each year most of their problems will be solved.

'The small cottage industries, which they had in the past, have now been taken away by the big industrial developments. The factories can produce goods in large numbers, which are sold to people in rural areas at a cheaper rate than they can be produced by the villagers themselves. So the industrial development of India as a whole is not helping them much.

Food is being produced in India. I think that we are self-sufficient in food, but the villagers don't get it. There is no equal distribution. Although they produce food, they have to sell rice in order to provide for their other needs. Sometimes they have to get a job in order to buy food for themselves. But there are not many jobs available.

'It is really an educational problem'

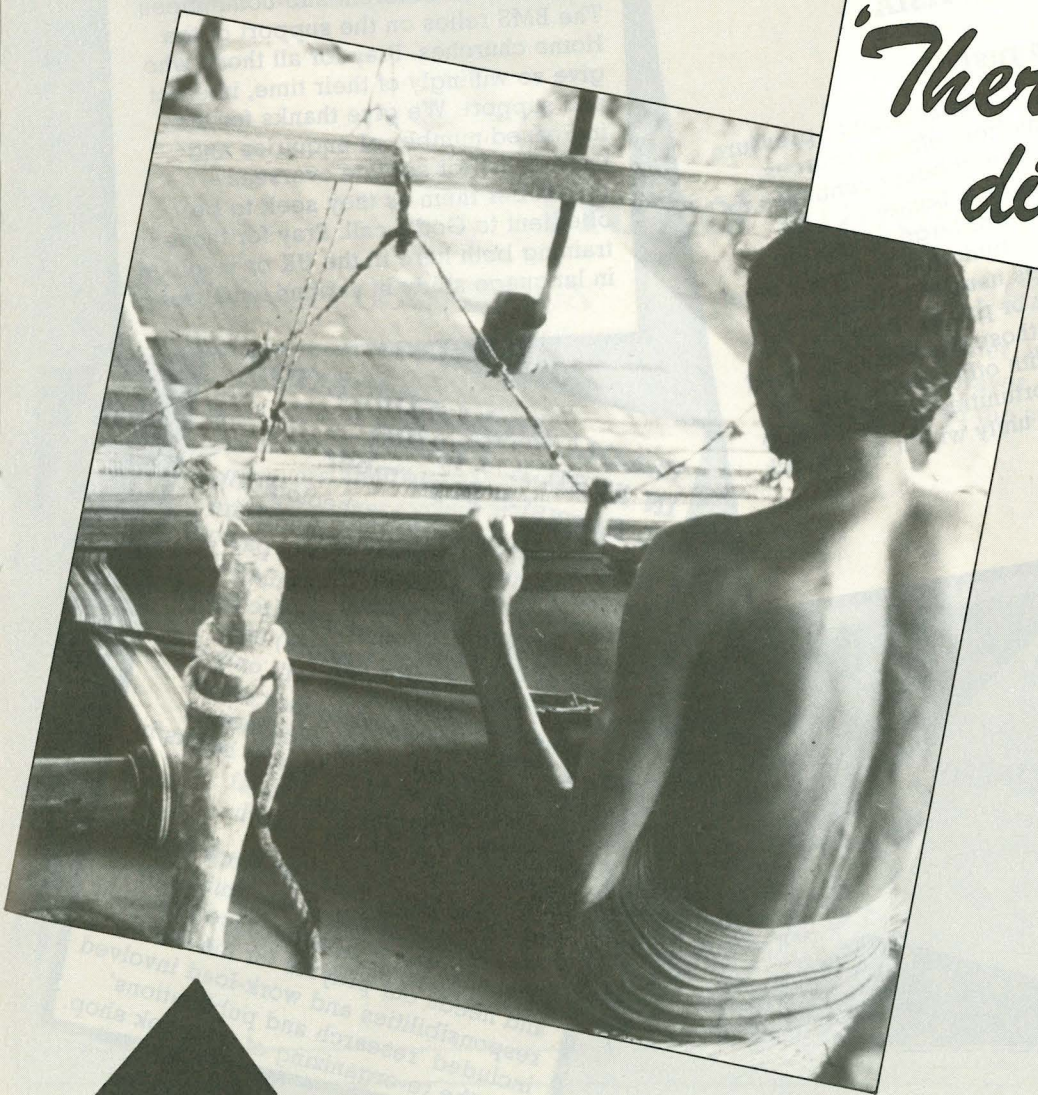
'So as a Christian institution in Diptipur, although we cannot do things on the same scale as the government, we are making a small contribution. In times of drought and famine, with the help of funds from aid agencies, we do what we can to help. But we are also trying to help in the long-term through our agricultural centre. We are teaching farmers how to irrigate their land by constructing small dams. We are helping them to improve their wells. We are also showing them how to grow different kinds of food. As a result the farmers will be able to grow a cash crop and get money out of that.

'The forests of India are being cut down, in spite of government restrictions. Wood is the only fuel source for cooking our food. So we are promoting the alternative fuel of biogas. This is manufactured out of cow-dung, providing also the useful by-product of manure.

'As well as treating people in the hospital we are also trying to help them in the villages by promoting a programme of community

'The forests of India are being cut down in spite of government restrictions'

'There is no equal distribution'



health care and preventive medicine. Our next project will be to provide maternity and child health care in a community health centre. This will be of service to the surrounding villages and will especially give care for the under-fives.

'We are also reaching out to a new area in the Kond Hills, where the tribal people are poor. They take roots and leaves from the jungle, and they grow a little food on the slopes of the hills. But they need to be shown how to grow enough for the needs of their families.

As we educate we can also show good Christian care and witness to the Lord Jesus Christ.

'We may be without British missionaries now, but this is not preventing our establishing new missions like this one at Rampur.

PRAYER DIARY

COMMUNITY INVOLVEMENT IN BRAZIL
2-8 August

After 24 years in the pastorate, the BMS Overseas Representative for Brazil and the Caribbean, David Doonan, and his wife Doris, have just returned to this country to take up a pastorate. We thank God for their long and dedicated service. David's place is taken by John Clark who has been serving at the Baptist Seminary in Campo Grande. Remember John and Norma Clark as they settle into these new responsibilities at São Paulo. Brazil is suffering from the effects of soaring inflation and huge foreign debts. There are stark contrasts between the rich and poor. Many Baptist churches are engaged in a 'multi-ministry' which aims at sharing the Gospel in practical ways that serve the needy, sick and unemployed. Remember BMS Personnel involved in community work – Frank and Peggy Gouthwaite involved in development and evangelism in Campo Grande; David and Irene McClenaghan in Varzea Grande; David and Pat Holmwood in Piraquara and Mary Parsons in the Litoral.

SOUTH AMERICA AND THE CARIBBEAN
9-15 August

'My children, love must not be a matter of words or talk; it must be genuine, and show itself in action.' Last year's motto of the Brazil Women's Missionary Association indicates the growing awareness of the need to put the gospel into action as well as preach it.

The most needy among the millions of poor in the city of São Paulo are mothers and children. Glauci Rocha, a Baptist and sister of an active Christian politician encourages and helps churches to use their premises, using state provided food and salaries, to care for children of working mothers by day.

Pastor Elias Mangabeira and his wife Neli run an ante-natal group in the church building, which is located in a favela (shanty town). Expectant mothers receive instruction about child care, prepare baby clothes, receive food and hear the gospel. Several WMA groups run clubs where teenage girls from favelas can learn handicrafts, have a snack and receive Biblical training. Four groups have been established in the town of Diadema. More voluntary workers from the churches are needed for such projects.

ADMINISTRATION AT HOME
23-29 August

Over 100 members of the BMS General Committee are elected by the churches and serve on different sub-committees. The BMS relies on the support of the Home churches. Pray for all those who give so willingly of their time, interest and support. We give thanks for the increased number of enquiries and candidates for service overseas – remember them as they seek to be obedient to God's call. Pray for those in training both here in the UK or involved in language study in various countries.

CHURCH IN ASIA – NEPAL
16-22 August

The Church in Nepal despite pressure on Christians from official sources, relatives and neighbours continues to grow at a fast rate. Some congregations are large enough to have their own building, but many meet in small groups usually without a trained leader or pastor. Pray especially for those Christians isolated from contact with other believers, for increased opportunities for leadership training and for unity within the church.

THEOLOGICAL EDUCATION IN AFRICA – ZAIRE
30 August-5 September

There is a great need for theologically trained pastors for the church in Zaire. Parishes are very large and the pastors travel around from village to village. Many of the village churches are cared for by catechists (lay leaders) and evangelists. Most pastors will only have two or three books when they leave college. Pray for better provision of commentaries and theological books in Lingala and Kikongo (the local languages), as well as French.

Tim and Barbara Bulkeley work in the Theological Faculty of the University of Kinshasa. Tim is now the Vice-Principal and needs our prayers for the extra responsibilities and work-load involved included 'research and publications' and the re-organizing of the book shop.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies, and gifts sent anonymously (to 21 May 1987).

Legacies	£
Miss D N Adams	1,000.00
Miss Mabel Airey	9,400.00
Violet Evelyn Alice Cox	3,500.00
Mrs Gladys Day	100.00
Miss Dorothy M Gowland	500.00
Mrs Humphreys	100.00
Mr Frank Illingworth	40.91
Mr Alfred C Joy	250.00
Mrs Margaret Louchlan	5,000.00
Miss Winifred Minett	100.00
Mrs Margaret Sands	150.00
Mrs Ethel Spyree	100.00
Mr Leonard G Squirrell	9,725.75
Miss Dorothy Ward	1,000.00
Arthur Ernest White	250.00

General Work:

Anon: £25.00; Cymro: £65.00; Anon: £20.00; Anon: £20.00; Catford: £5.00; Anon: £50.00; FAE Aberdeen: £10.00; Cymro: £80.00; Anon: £100.00; Anon: £5.00.

MISSIONARY MOVEMENTS

Arrivals

Miss J Willis on 3 June from Andhi Khola, Nepal.
Rev & Mrs R Deller on 13 June from Porto Alegre, Brazil.
Rev & Mrs M Bonser on 13 June from Port of Spain, Trinidad.
Miss R Montacute on 19 June from Kinshasa, Zaire.
Rev & Mrs D McClenaghan on 20 June from Cuiabá, Brazil.
Mrs D Clark on 26 June from Kinshasa, Zaire.

Departures

Mr & Mrs D Kerrigan on 11 June to Chandraghona, Bangladesh.

Births

On 4 June, at Pontyclun, to **Mr & Mrs I. Thomas,** a daughter, Rochelle Sian.

Deaths

On 4 June, **Rev Philip Henry Austin** (Angola 1920-28; Zaire 1928-51).

NEW MATERIALS FROM THE BMS

These two new slide sets are now available

S154 SCHOOL FOR BLIND GIRLS

The latest on the developing story of help given to blind girls in Bangladesh

S157 THE FRENCH CONNEXION

This new and popular presentation of the BMS's new involvement in France is now available in a new version for Wales with a Welsh commentary and a Welsh script

Project Material

THE FRENCH CONNEXION

– project pack is now available containing material to interest all those taking part in this year's Young People's project. It contains recipes, games to play, ideas for prayers and discussion, songs, recipes, prayer cycle, etc.

HEALING HANDS

leaflet, poster, background material, order of service, prayer – these are now ready to help those sharing in the current Women's project

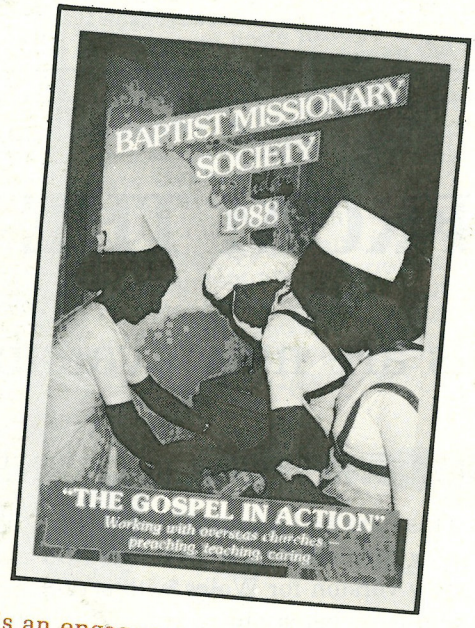
For any of the above material please write to:

Baptist Missionary Society
93 Gloucester Place
LONDON
W1H 4AA

NOTICES

1988 CALENDARS

These are now available!
Yes really! Just write into Mission House and your order will be despatched immediately.



It is an engagement calendar, A4 in size with 14 full colour photographs illustrating the areas where BMS is at work.

The cost? £1.50 or £1.75 by post.

MAKE MISSION LIVE!

Workshops for

Missionary Secretaries, Ministers, Youth Leaders, etc. and all interested in mission education

10 a.m. – 4 p.m.

PLYMOUTH – Saturday 12 September
at Mutley Baptist Church

TRURO – Saturday 7 November
at Truro Baptist Church

Further details from:

Rev Peter F E Amies
9 Newport Close
Clevedon
Avon
BS21 5DZ
Tel: 0272 875563

HARVEST APPEAL 1987

Special material – leaflets, posters, discussion starters, worship aids, etc. have been prepared for this year's BMS – Operation Agri joint Harvest Appeal for the work of Agriculture and Rural Development.

Please use the special order form which has been sent to every church.

COLOUR POSTERS

The first two in our new series of full colour A3 size posters are now available at £1.00 each, inclusive.

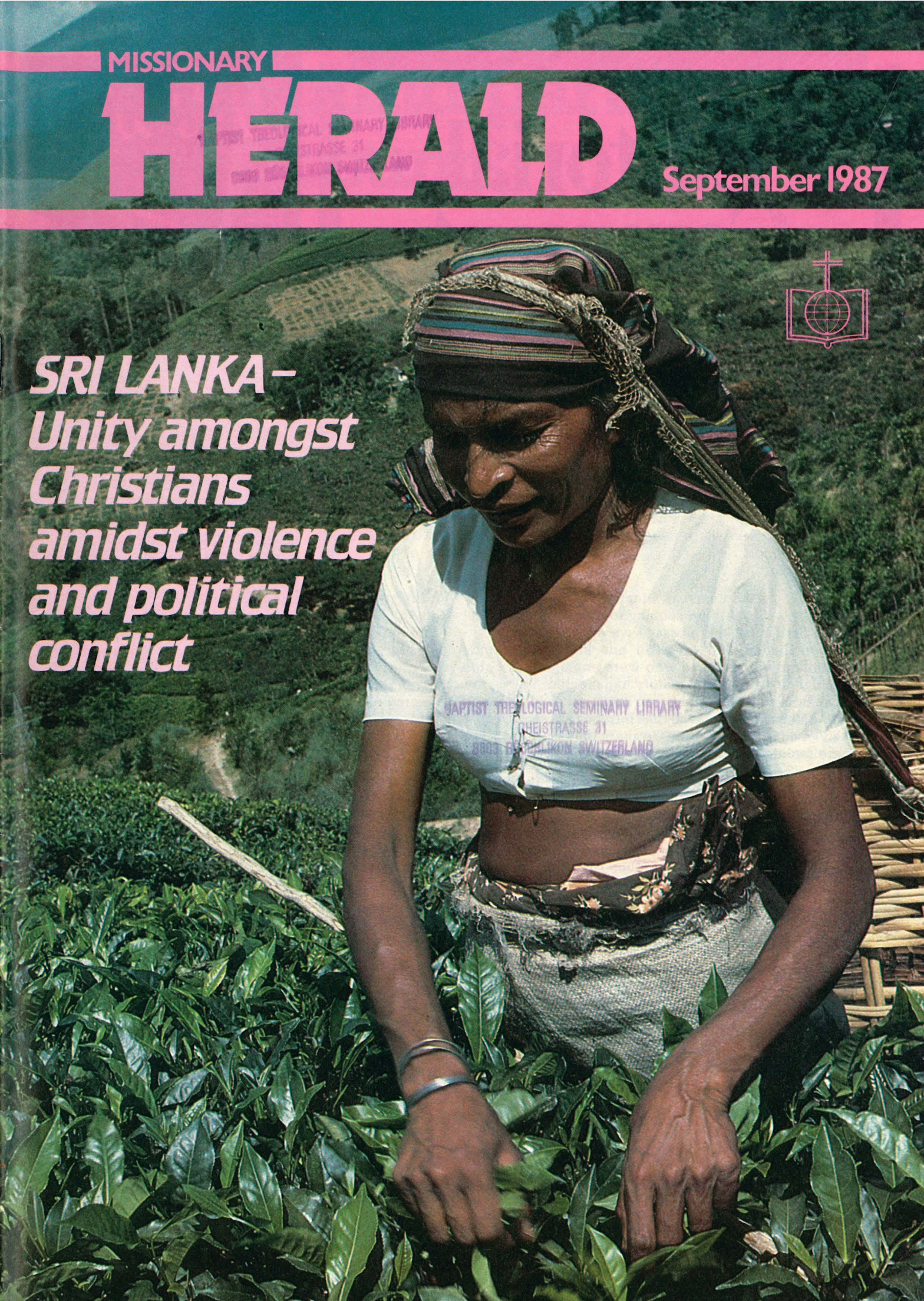
By popular request we have reproduced the cover photograph of the March 1986 *Herald* featuring the two young girls from Nepal.

The second poster is of a Baptism scene in the Kond Hills, India.

MISSIONARY

HERALD

September 1987



SRI LANKA – Unity amongst Christians amidst violence and political conflict

BAPTIST THEOLOGICAL SEMINARY LIBRARY
RHEISTRASSE 31
8803 RUESCHLIKON SWITZERLAND

Editorial Comment

WE have been rejoicing at the BMS about the many new missionary candidates we have. Not only are they new, but they are also relatively inexperienced. These are turbulent times, as one of this month's articles reminds us, and it is into uncertain situations that we are sending them. How will they stand up to the pressures of living in an unstable country, to a new culture, to the corruption that is endemic in many places, to the misunderstandings which will arise when trying to communicate in a strange language?

Previously there were more long standing and experienced missionaries, so there was always someone on hand to give advice and support. But this is not always possible today. They need all the backing that our prayers can give them. If you are not already doing so, why not ask us to send you the prayer letters of one or two of our new missionaries so that you can pray from a basis of real understanding.

Although some overseas situations may be difficult, with divisive elements all the time seeking to destabilise countries like Angola and Sri Lanka, the message we are proclaiming is one of peace, reconciliation and love. So one story this month comes from Thailand where those who were enemies were able, in Christ, to bridge the chasm that history had created. Today, the church in Sri Lanka is also trying to be an agent of reconciliation for Tamil and Sinhalese. In Angola too the churches are seeing that they are being given many opportunities to share the Good News with people who are feeling the insecurity of living in a situation of conflict.

As Christians we belong together in the one Church of Christ. In a chaotic and often negative world we are linked with each other in something which is positive and life forming. So as new folk go overseas to work with our partner churches let us send them with the understanding that the rest of us will back them with our praying, with our giving, with all that we can offer, as we share in Christ's ministry of peace and love today.

MISSIONARY HERALD
THE MAGAZINE OF
THE BAPTIST MISSIONARY SOCIETY
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MISSIONARY HERALD
THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

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SEPTEMBER 1987

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It's not easy, as a missionary found out

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We share in the work of the Church in:

Angola	France	Sri Lanka
Bangladesh	India	Thailand
Brazil	Jamaica	Trinidad
El Salvador	Nepal	Zaire

I don't mind parting with a pound but...

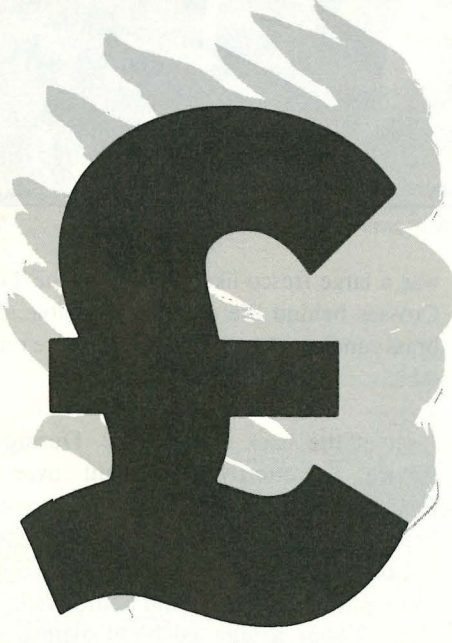
How do you fight corruption?

It's not easy, even for a missionary.

TODAY I had to go to the *Bureau des Routier,* the transport office. This office is at the Army Police Station near the Mission. My International Driving Licence had been stolen and I had to apply for a temporary one.

It is a low, one storey building with a low rail each side of the entrance making a porch like an inn from a western film. But for me, the first time it was like a stage set for *No Hiding Place.*

It was very hot. Soldiers lounged outside all dressed in different styles of uniform. Which one should I approach? Not a problem really because when I start to speak French instead of Lingala few will understand.



The Missionary Affairs Secretary had told me that missionaries are exempt from payment. Any money they take will go into their own pockets. If they demand money ask for a receipt for the Mission. All very well to tell me that, but for me, faced with a group resembling the Gestapo, difficult.

I forgot, immediately, the words for driving licence. Why hadn't I written them down? Oh yes! *Permit de Conduire.* A soldier led me outside and round a dirty side-alley to the back. If I was anxious about going inside, this was even worse. This, I thought to myself, is the sort of place no sensible, lone, female missionary goes.

I was shown into a dirty shack where I found myself in front of a big soldier in an official uniform. I was invited to sit. I explained what I required and he took out a pad of permits, filled one in and pushed it across the table.

'Z50 (£1),' he said.

I quaked, 'I am a missionary and we are exempt from payment.'

'Fifty zaires,' he repeated.

I pass a Z50 note across the table.

'I must have a receipt for my mission,' I said.

He turned back to his newspaper.

It is not that I mind parting with a £1.00, it is that I have failed to uphold the fight against corruption.

Through Turbulent Times

by Bruce Henry

The seas have lifted up their pounding waves. Mightier than the thunder of the great waters, mightier than the breakers of the sea — the Lord on high is mighty (Psalm 93:4).

SRI LANKA is a beautiful island and some of the scenery in the mountains of the west zone is magnificent. Dense tropical vegetation covers much of this area and the whole country teems with wildlife.

Nevertheless it is a busy island with an excellent road and rail network serving towns and villages in every direction. Kandy, in the centre of the island, is one of these towns. It was the ancient capital, where kings ruled for centuries.

Kandy is surrounded by hills and has a large artificial lake by the side of which stands the Temple of the Sacred Tooth, perhaps the most important Buddhist shrine in Sri Lanka. Sprawling up the slope of a nearby hill are the buildings of Trinity College, a large boys' school. The centre of the town is full of shops and boutiques with a large fruit and vegetable market near the bus and rail stations. Kandy is a busy place, made quite noisy by its numerous buses and lorries.

Sri Lankan girls on their way to school in the early morning

CELEBRATIONS

I went to Kandy to share in the celebrations of the 175th Anniversary of the beginning of Baptist work on the island. The occasion was marked by a three day convention held at Trinity College. As the school was on holiday it was an ideal venue for the meetings. During the opening session I handed to the President of the Baptist Sangamaya an illuminated greeting which I had brought from the Baptist Missionary Society.

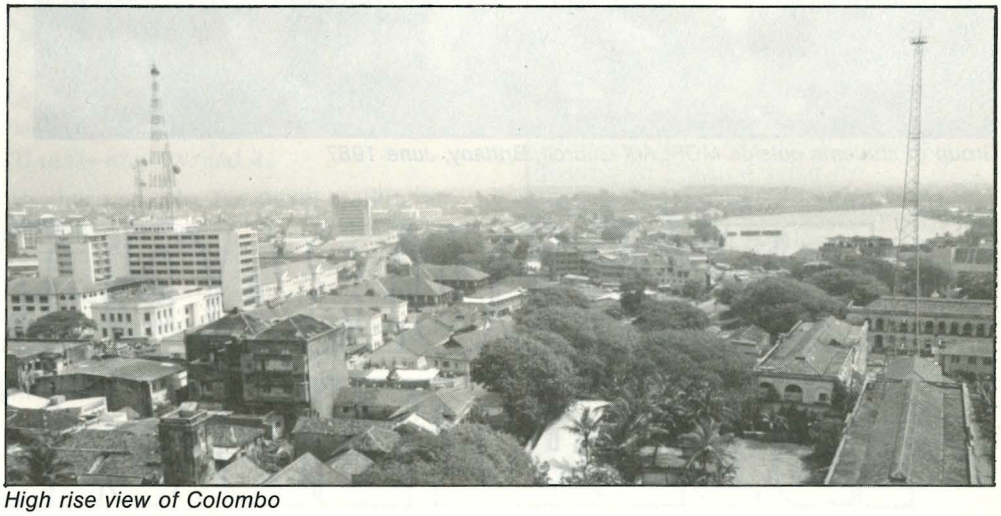
At the close of the convention a communion service was held in the spacious pagoda-like chapel high on the hill at Trinity. This was a moving occasion and included the symbolic washing of the pastors' feet by the President and Vice-president. The great chapel was packed with people – about 400 I guess – the majority of whom were young. The whole service was in Sinhala.

The chapel had open sides and back, and the roof was supported by a double row of stone pillars. Only the chancel was walled and there was a large fresco-like painting of the Three Crosses behind the communion table. Two brass candlesticks with lit candles were on the table.

I sat at the back of the nave. During the service a butterfly flew right over the President and out the other side. Loaves of bread were passed along the pews for people to break off a morsel. Then chalices of wine were passed round in the same way. The choir, led by a talented blind pianist, sang during the distribution.

REMARKABLE SETTING

Seated in the chapel I could see Hantane Mountain to my right, rising over Kandy. I was born on the side of that mountain! On the left we looked out on a lush flower garden and lily pond. A pleasant breeze wafted through the building and we could hear birds calling from nearby trees. And then . . . the distant rumble of drums, beaten by Buddhist monks in the Temple of the Sacred Tooth. In this remarkable setting we shared the communion of the Lord's Supper, a fitting climax to the celebrations.



High rise view of Colombo

During my two-week stay in Sri Lanka I had the opportunity of visiting several areas of outstanding beauty and wildlife, including Sinharaj Forest. There I saw a number of rare species of birds, animals and plants. The orchids were particularly beautiful. Sinharaj Forest is an extensive, tropical rain forest and the only place in the world where certain species of bird still exist in reasonable numbers.

It was awe-inspiring to spend a day walking through that forest. The Sri Lanka Government has given special protection to Sinharaj and it can only be entered by permit. I travelled there by chartered jeep and on the way back to the Rest House, where I was lodging, we drove through a violent tropical rain storm when the roads became like rivers – an eerie experience in the darkness.

Boys fishing near Tissamaharama

VIOLENCE

While I was engaged in these various activities two events occurred in the island, not very far away. In one incident terrorists ambushed a bus full of people – men, women and children – and massacred them on the roadside in a lonely place. Two or three days later a bomb exploded in the main bus station in Colombo at the busiest time of the day, killing over 100 people and injuring scores of others. A curfew was imposed on the city and my return there had to be timed when the curfew was temporarily lifted.

It is a sad fact of life that innocent people, even on that lovely island, are tragically caught up in the violence and venom of political conflict. In this situation the Christian Church is a mediating influence on all the communities, helping to ease the tension and fear.

Before leaving Sri Lanka I preached at Cinnamon Gardens Baptist Church and in the congregation were Sinhalese, Tamils and people from the West, united in a common faith and love in the midst of such turbulent times.

Next month Bruce Henry visits India

Group of students outside MORLAIX Church, Brittany, June 1987

IN 1843 the BMS started a work in Brittany. The first missionary was a Welshman, John Jenkins, who was followed in the work by his son, Alfred L Jenkins. The work they pioneered has continued now for almost 150 years, and although Brittany has never known large churches there has been a continuing Baptist witness since those first days.

ENCOURAGING AN ISOLATED CHURCH

Massy students visit a work pioneered by the BMS 150 years ago

at MORLAIX MORLAIX MORLAIX

A group of 17 staff and students from the language school in Massy spent an evangelistic weekend, based on the Morlaix church, towards the end of June. This is the furthest that a group from the Language School has ever been for a weekend, involving a round trip of over 1,000 kms.

The weekend was well worthwhile since it gave valuable experience to the students and encouraged a very isolated church. Apart from the little mission post at Roscoff, which is dependent on the church at Morlaix and only operates in the summer months with the influx of tourists, there is no other Protestant church of any sort for at least 40 miles from Morlaix.

The group from Massy travelled on Friday night and the Saturday was a day of intense activity, with most of the action focused around the Bible and Christian bookstall, which the young Pastor José Loncke, helped by members of the church, runs in the Morlaix market place.

David Boydell and some Massy students

Seventy people were stopped and interviewed about their religious beliefs and, although most seemed happy to spend ten minutes answering various questions, hardly any of them admitted attending church at all. The overwhelming majority have no contact with even the predominant Catholic Church and only 15 claimed to have a New Testament or Bible in their home. Almost all of these admitted that their Bible was seldom if ever read and only gathered dust!

Nevertheless, 21 of those interviewed were willing to leave their address for the Pastor to call and present them with a New Testament and this result is very encouraging.

One person, when asked whether they had a Bible or ever read one said, 'No, but I'd really love to read it.'

Another said, 'No, I've never read it, but I'm willing to try.'

The rest of Saturday was spent in other forms of evangelism, including singing in the streets, distributing tracts and invitations to come to a meeting in the church, and presenting the Christian equivalent of the Muppet Show.

Later there was an international evening at the church, with testimonies, songs and other contributions given by students and staff of nine different nationalities after which the evening ended with a video-tape presentation.

The service on Sunday was also led by the Massy group, with David Boydell, the Director of the Language School, talking about his experiences in Zaire. He was asked to preach at just a few hours notice!

Most of the Baptist and other Evangelical churches in Brittany owe their origin to missionary work, and in many cases to Welsh pioneers, who, in the 19th century used Welsh as a medium of expression, or readily learned the related Breton language.

Other churches founded in the 19th or 20th century, which now form part of the Baptist Federation in France, include the churches at Paimpol and Plougrescant on the north coast, and churches at Douarnenez and Quimper in south-west Brittany, which were originally founded by the Welsh Calvinistic Methodist. These churches have recently joined the Baptist Federation.

BMS YOUNG PEOPLE'S PROJECT 1987/88

Sometimes it's easy to mistake what a country is really like. In real life, France is a country like Britain, with many people who have all sorts of needs. But the greatest need of all is to know Jesus Christ, and most French people, according to the Catholic Church, have not even heard the Gospel.

The French Baptist Federation is trying to meet some of those needs. There are many large towns in France with no effective Christian witness. So the Federation is planning to start new churches in every region (like British counties) of France. Already, there is outreach work in 40 out of the 90 regions.

In order to send two couples (a husband and wife) to France, to learn the language well and begin work, it's going to cost £18,000. This year's BMS Young People's Project is all about raising the money, learning about France and praying for French people.

A poster and slide set telling you more about French Baptist life is available now! A project pack full of games, activities, information, songs, recipes, and more is ready! Write in for your project pack today.

For further information contact –

The Baptist Missionary Society

93 Gloucester Place LONDDON W1H 4AA

NEW MISSIONARIES IN THAILAND

Ray and Diane Rotolo are American Baptists who have recently joined the missionary task force in Thailand.

WE've been here in Thailand just a few weeks and we're pretty 'green'. We're still working on survival skills like crossing the streets of Bangkok, bargaining with the vendors, and learning which things to pick out of the food so we're not breathing fire the rest of the day.

We're from Portland, Oregon and have been married almost two years now. Ray graduated from Claremont Men's College twelve years ago with an accounting degree, but spent his post-college years in the life insurance business working in both management and sales. Diane graduated from Montana State University four years ago with a degree in nursing and has since been working on the medical floor of a Portland hospital.

Following God's lead in our lives we committed ourselves before marriage to going to the mission field together. The ensuing months were spent pursuing that vision and then making the necessary preparations once we were accepted by the Baptist International Missions.

Our first three weeks in Thailand were spent at Kwai River Christian Hospital in Huey Malai, where we were put right to work. Ray dispensed drugs in the pharmacy, learned to do the book-keeping, which will be his primary responsibility, and even helped teach English at the school.

Diane became a real 'generalist', working with paediatrics, geriatrics, obstetrics, surgical patients, helping out in the outpatient clinic occasionally and doing some emergency room nursing, all of which are speciality areas of nursing back in the States. There are certainly some

Ray and Diane Rotolo

Reprinted from the 'Thailand Tatler'.

great opportunities to learn new skills! We're reminded that God is not so concerned with our ability as with our availability!

Life revolves around the hospital and oftentimes staff members go in on their infrequent days off to see the patients, watch the activity, or lend a helping hand.

The hilltribe people, whom we mainly work with, are friendly and helpful, and very patient, waiting for hours on a busy day to see the doctor, without so much as a grumble.

Life is also slow-paced and simpler. A big event is when someone brings the mail up from Bangkok. In the evenings we might get together for games or just sit and visit. Each Sunday night the missionaries gather for dinner and fellowship.

In the first month the temperature in Sangklaburi was warm and very pleasant, but it is continually getting warmer and more humid to the point of being quite uncomfortable and energy-draining. Since this is still the 'cool' season we're a little worried about the fast approaching hot season.

Right now we are living in Bangkok for two months while we attend language school. Hopefully, that will equip us with some of the basics and give us a foundation upon which to build. We are rewarded in our efforts every time we understand something and are able to respond.

There are a lot of Thailand Baptist Missionary Fellowship folk here. They have welcomed us with open arms and have become our 'family' away from home. We are excited about the different areas of ministry here in Thailand and praise God for the opportunity to be part of it.

WANTED NOW

PASTORS

for

Sri Lanka Bangladesh

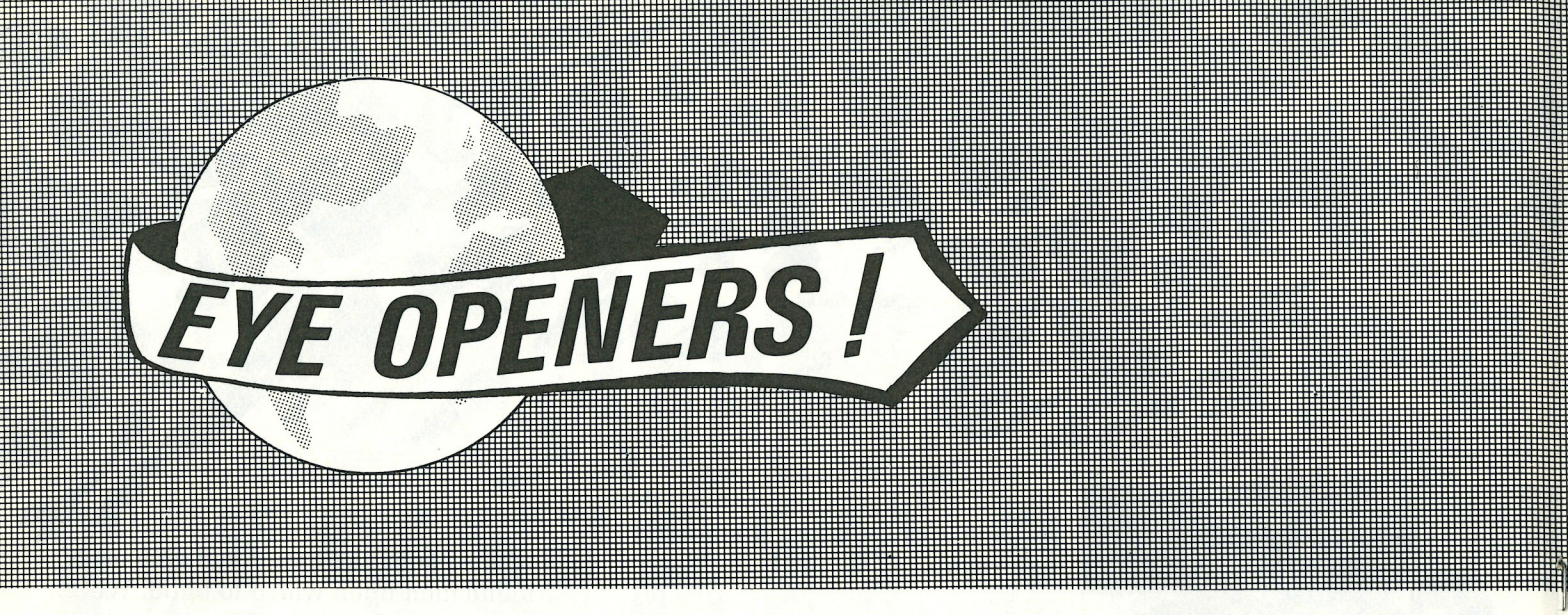
Brazil France

Zaire Thailand

for

pastoral work, evangelism, church planting, and lay-training

Enquiries to: The Personnel Secretary
Baptist Missionary Society
93 Gloucester Place
London W1H 4AA.



INFANT MORTALITY DOWN

UNICEF's Pro-Nino *programme has helped to reduce the infant mortality rate to 46 per 1,000 births in the southern state of Santa Catarina, Brazil. Brazil's overall infant mortality rate is 67 per 1,000.*

In Brazil's nine poorest states, all located in the drought-ridden north-east, where some 35 million Brazilians live, the rate is 116 per 1,000. The state of Ceará holds the country's highest infant mortality record with 126 per 1,000. Only Bolivia has a higher rate in South American — 142 per 1,000.

The UNICEF programme, begun in 1983 in Santa Catarina, emphasises a vigorous vaccination campaign and methods to encourage children's growth. It also makes available cheap but effective medicine to prevent dehydration and provides medical attention for those suffering respiratory and infectious illnesses. Efforts are being made in Ceará to launch a similar programme.

NEW CHURCHES IN FRANCE

TWO new churches have been received into membership by the Federation of Evangelical Baptist Churches in France. They are in Bordeaux and Nimes. This brings the number of churches within the Federation to 83.

CHINA PRINTING PRESS

THE building of the Amity Printing Press in Nanjing, China had progressed to such an extent that it was expected that the installation of printing machinery could begin in June.

The first of the machines, which are being funded by the United Bible Societies, is specially designed for Bible production. It is hoped that all of the machinery will be on line this month and that Bibles will be coming off the press in October.

According to *Word,* published by the Bible Society, churches in China are eagerly awaiting an improved supply of Bibles. Orders are already pouring in. 'In addition to an initial order for 100,000 non-reference Chinese Union Version Bibles, to be completed by the end of the year, the Amity Printing Press has received another order for 100,000 copies of the Chinese reference Bible for use by those engaged in Bible study or teaching.'

What's happening in the Church around the World

FRANCE IS A MISSION FIELD

EVANGELISM, training of church members and unity are the three things Robert Somerville, the new President of the French Baptist Federation considers most important. Robert, who is 57, is only the third president to occupy the office. According to the new rules of the Federation however his term will be limited to six years.

'France is a mission field,' he said, 'and we have to continue the mission of reaching new people with the Gospel of Christ and starting new churches. At the same time church members need to be trained for specific tasks in order to be better able to witness. We need the fulltime ministry to be accompanied by competent Christians.'

Talking about unity he explained that the Federation includes both charismatic and non-charismatic churches.

'This is a source of riches. We all have to learn from each other. I do pray that we will underline our similarities rather than our differences.'

Robert Somerville, who studied both at the University of Glasgow and the University of Oxford, is Professor of Christian Ethics at the Evangelical Seminary at Vaux-sur-Seine. He also directs the programme for continuing theological education for French Baptists.

He paid tribute to his predecessor in office, Andre Thobois, who served as president for 24 years.

'I am afraid I may not be able to face all the responsibilities of the presidency. I wonder if I have the same qualities and the moral and spiritual authority as Andre Thobois.'

The Federation has conferredd on Andre Thobois the title of Honorary President of the Federation.

ISLAMIC MISSION

A LIBYAN based 'Society for the Preaching and Spreading of Islam' has opened a centre in West Germany. It has headquarters in Bonn under the name 'Call of Islam'. The Society is said to be the most active Islamic missionary organization according to a news release from the German Evangelical Alliance.

Besides preaching Islam, the aim of the Society is to promote 'the building of Islamic cultural centres and training establishments in the West'. It has an annual budget of $100 million.

There are three other such organizations in West Germany.

SIX BHOPALS A DAY!

SOME interesting statistics have been revealed by the Catholic Hospital Association of India which suggest that there are some things radically wrong with the system of medical care in the country.

In India there are more drug companies (8,000) than primary health centres (6,000). There are more doctors than nurses, more drug formulations than health posts.

Every fifth drug produced in the country, according to the Prime Minister, is spurious. Four out of five drugs manufactured and marketed in India are not needed.

Every 20 seconds a child dies in India, which is 3,000 avoidable deaths a day. In other words, a casualty figure that equals one Bhopal disaster every four hours.

In absolute terms, more children die in India than in 46 African countries put together, or three times as many infant deaths as in China, a more populous country.

MISSIONTALK
MISSIONTALK
MISSIONTALK
MISSIONTALK

MAKING THE CONNEXION

Lucy, Caroline and Adam show the Rev Dennis Floodgate the Lego Eiffel Tower French Connexion Project Indicator which they built.

AS each new Young People's project is announced, the leaders of the South Harrow Junior Church try to work out a way the children's weekly offerings can be recorded visually. Offerings for the project are now part of morning worship and there are always many willing hands to hold the box, or whatever receptacle we use.

The 'Reach Out' project of 1985 gave us the idea to produce a cardboard model of a mini-bus which moved along the length of the church brick by brick at £1 stages. There are 147 bricks in the length of the church wall. The bus had to go around the corner and finished up over the pulpit by the time a halt was called.

The 'Top Gear' project for 1986 presented different problems. Then someone remembered that in the always overfull Sunday School cupboard there was an old model of Grenfell's boat *Peace*. This had been used as a collecting box many years before. A wash and brush up soon made it the focal point of attention each week, its course plotted up the river Zaire from town to town via the overhead projector. Over £200 was given by the children for this project, plus, of course, some understanding about the river and the BMS stations.

The 1987 'French Connection' is a different challenge altogether.

'No! Snails don't go fast enough.'

'Onions? Well someone might object, but what can you do with an onion?'

'Take up a collection in a beret. . . .? A bit too much like passing the hat round.'

We finally agreed on a bread-roll basket draped in red, white and blue ribbons to remind us that the French too need Jesus as the 'Bread of Life'.

So the basket receives the money and a model of the Eiffel Tower is acting as an indicator of our progress. The model shows a little girl ascending in £5 stages to the top, which is £100 and since in France little boys chase little girls he is waiting his turn as soon as possible. So far she is doing well, especially now that even the Primary have learned simple choruses in French to encourage her on her way. We hope they will soon be on the pinnacle together.

It's all very serious really, but great fun.

BMS LONDON BAPTIST MISSIONARY UNION AUTUMN MEETING

Bloomsbury Central Baptist Church London

Monday 5th October 1987
7·30pm

is that me?

BMS AREA REPRESENTATIVES

GALE FORCE

GALE FORCE! Rain and wind there was both before and after, but Saturday, 20 June, when 2,000 Baptists from the West Midland Area met at the Staffordshire Showground, was sunny.

The theme, 'Furthering the Kingdom', was introduced by Andy Bruce, a regular president of BMS Summer Holidays. There were sports for children, two fringe shows and a continuous chat show. Seminars included the inner city, Asian ministry, drugs and alcohol, and evangelistic methods. Fred Stainthorpe led the seminar on World Mission.

Twenty of the 70 exhibitions concerned BMS and included a reconstructed Nepali house and a presentation of how BMS spends its money. The section showing what 30p per week would buy in the shops resulted in several people asking if they could buy the chocolate displayed.

Other exhibits were provided by Helen Towers, a volunteer in Chandraghona, Helen Fasham, who recently visited India, Newbridge exhibited their missionary link with the Christines in Rondonopolis and there was a slide presentation on the mission partnership with France. Midland missionaries from Yakusu, John and Ruth Davis, and Jackie Wells from Ruhea were able to give life and meaning to their work in Zaire and Bangladesh.

The address of **Rev Gareth Hutchinson, BMS Representative in Wales,** is now:

20 Southward Lane,
Langland,
SWANSEA,
W Glam,
SA3 4QU.

Tel: ***0792 360909***

The addresses of the other Area Representatives are as follows:

Rev Derek Mucklow, Greater London:

51 Clandon Close,
EPSOM,
Surrey,
KT17 2NH.

Tel: ***01 393 6017***

Rev Jim Clarke, Eastern:

'Appletrees',
Manor Road,
WATFORD,
WD1 3PX.

Tel: ***0923 23894***

Mr Peter Briggs, Midlands:

109 Croftdown Road,
BIRMINGHAM,
B17 8RE.

Tel: ***021 427 8029***

Rev Roy Turvey, Northern:

22 Netheroyd Hill Road,
HUDDERSFIELD,
HD2 2LP.

Tel: ***0484 546549***

Rev Leslie Gregory, South Eastern:

33 Garden House Lane,
EAST GRINSTEAD,
West Sussex,
RH19 4JT.

Tel: ***0342 311804***

Rev Peter Amies, South Western:

9 Newport Close,
CLEVEDON,
Avon,
BS21 5DZ.

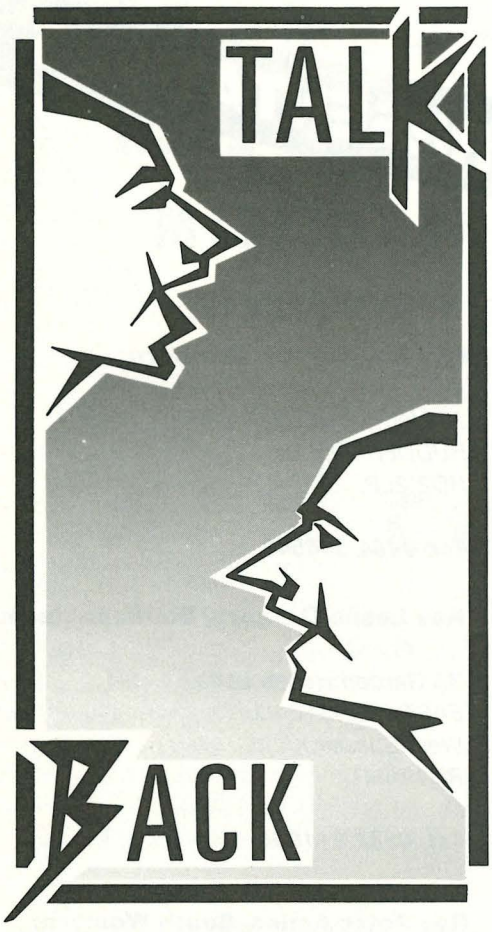
Tel: ***0272 875563***

Rev Ron Armstrong, Scotland:

2 Moorcroft Road,
Newton Mearns,
GLASGOW,
G77 5AW.

Tel: ***0342 311804***

MISSIONTALK
MISSIONTALK
MISSIONTALK
MISSIONTALK



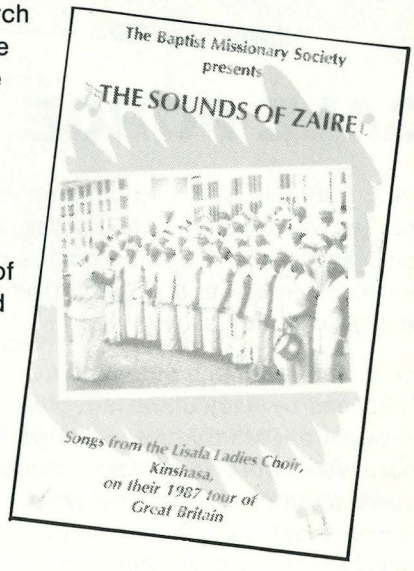
LISALA CHOIR
From Ruth Wiffen

I WAS not able to hear the Lisala Baptist Church Ladies' Choir, but how I appreciated the article by Ruth Clinch! She made the whole thing live and I caught some of the joy and enthusiasm which must have been experienced by those who heard the choir 'in the flesh'.

The stay in Britain will surely remain in the memories of those African ladies for the rest of their lives and I trust that they have left behind them much for our people which will be of benefit in the future.

Chelmsford, Essex.

A cassette tape of the choir is available, price £3.00. Write to: BMS, 93 Gloucester Place, London W1H 4AA.



EVANGELISM IS CENTRAL
From David Blenkins

I WOULD like to congratulate you on the current issue (July) of the *Missionary Herald.* It's one of the most exciting and challenging issues that I can recall reading.

What came through was the centrality of the work of evangelism be it China, France, Angola, India, Brazil, Sri Lanka, India again, plus and minus, advance and challenge. This must be how we will stir our churches.

The caring, partnership work in agriculture, hospitals . . . is important, but our central work must be evangelism and *this must come across.*

We were privileged to have Dr Suna speaking in our church and it would be a great means of communication to have such people come across and visit our churches and perhaps be involved with some deputation meetings.

Cathcart, Glasgow

DAVID BLENKINS

CALLED TO GO OVERSEAS?

Not sure? Want to know more?

Come to a **'TALK-IN on WORLD OUTREACH'**

discussing Mission in the 80's

Patterns of Overseas Service – Discerning the will of God
Training and preparation . . . and much else.

ARRANGED BY THE BAPTIST MISSIONARY SOCIETY

AT MISSION HOUSE

93 GLOUCESTER PLACE, LONDON W1

ON Saturday 31 October 1987, 10.30 am – 4 pm

For more information, or to reserve a place, please contact:

The Revd Derek Mucklow, 51 Clandon Close, EPSOM, Surrey KT17 2NH

PRAYER DIARY

CHURCH IN CHINA
6-12 September

CHINA, home to over one quarter of the world's population, was an area of strong mission work before the Communist takeover in 1949.

Today the Church in China is larger and healthier than it has ever been. The China Christian Council is implementing the principles of the Three Self Movement – self government, self support and self propagation. The Church is united under one banner with no denominational division. It continues to grow and there is an ever increasing need for more pastors.

Pray for the Theological Seminaries – both old, as at Nanjing, and new alike. There is a big age gap between the pre-cultural revolution pastors and the newly trained ones. Pray that there may be harmony and understanding between them all. Pray for Bishop Ting, Chairman of the Chinese Christian Council, with all his many responsibilities.

The new Amity Printing Press has been built close to Nanjing and will be producing Bibles and other Christian literature for the church in Chinese. Remember the Amity Christian Foundation as it seeks to provide a Christian presence in different areas of Chinese life. Pray for the British Christian teachers who are now working there.

LEADERSHIP TRAINING IN ASIA – BANGLADESH
13-19 September

PRAISE God for the number of women who have come forward for Women's Leadership Training and that quite a number of these women are putting into practice what they have learned.

Pray for Mrs Amita Baroi who is heading up this work during 1987 and the Women's Training Camp to be held shortly. Classes are also held regularly for pastors and Evangelists in the Dinajpur District – a group of about twelve meet regularly. These classes are organized by the Rev James S Roy. The materials used are prepared by the College of Christian Theology in Dhaka and the Norwegian Lutheran Group working in North-East Bangladesh.

Pray that the pastors will really share with national Christians in the churches on Sundays what they have learned. Pray that Christians throughout the country will find peace and joy, and that the church will grow. Remember Jaqui Wells who works especially among the women in Dinajpur and who is involved in the Training Camps. Pray, too, for development projects to help women through vocational training projects in Jessore, and women's workers in Barisal and Faridpur.

MEDICAL WORK IN ZAIRE – IME KIMPESE
20-26 September

THROUGHOUT Zaire, the Christian hospitals have a high reputation, not only for the standard of their medical services, but also for their Christian, caring attitudes. This Christian basis at a hospital like IME Kimpese, in the Lower River Region, encourages both staff and patients to form a closer relationship with Jesus Christ. The hospital serves as a Reference Hospital for a Rural Health Zone of over 117,000 people. Dr Stephen Green is Assistant Director of the Public Health Department with responsibilities in the Primary Health care programmes, as well as being Paediatrician and Director of the School. The School continues to train 30 nurses and laboratory technicians, in very difficult economic and staffing situations. Cit Balandu and Miss White – an American Baptist – are responsible for the Nursing and Lab sections respectively. Michael Cranefield teaches in the lab section. The Pharmacy, with Gwen Hunter at the helm, supplies the needs of both Hospital and Health Zone, with increasing difficulties caused by taxation and imported drugs and stringent controls.

RETIRED MISSIONARIES
27 September-3 October

RETIRED missionaries are still a part of the BMS and continue to make a vital contribution to its life and work. Some of them have been elected to the General Committee, others provide information and write articles about their various situations and work. Nearly all of them keep in touch with the churches and national Churches overseas retaining a lively, praying interest. We remember them in our prayers, giving thanks to God for all that they have done and continue to do in the cause of the Kingdom. We pray God's blessing on them, that they may continue to know His peace and fulfilment in their lives now.

South Lodge in Worthing provides a home for some of these colleagues. Mr and Mrs Barrett are the wardens, and we remember them in their work. As we give thanks to God for what these friends have done and continue to do, it is fitting to pray for the new generation of servants, willing to obey God's call. Let us continue to pray for those who are so badly needed overseas, that they might hear the call of God in their lives and respond.

NEW MISSIONARY CANDIDATES

TEN people from Baptist churches in Britain have been accepted for service overseas with the BMS. At the BMS General Committee meetings it was agreed that seven new candidates and three former missionaries should serve in Zaire, Bangladesh, El Salvador and Brazil.

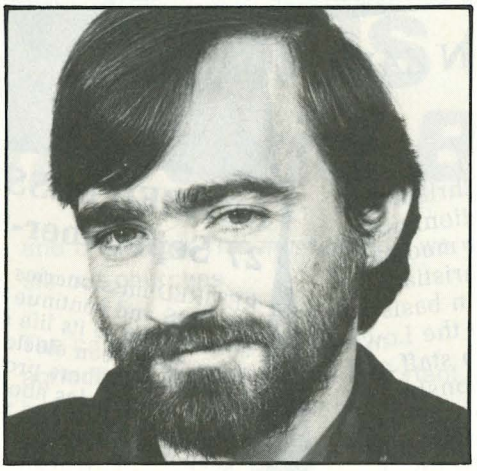
DAVID MEE, minister of Darkhouse Baptist Church, Coseley, in the West Midlands, is to serve as the BMS's first missionary in El Salvador.

'My awareness of El Salvador and its struggles began when Archbishop Romero was assassinated, a death for which, as yet, no one has been brought to justice. Interest and subsequent involvement was inspired by the visit of Dr Marta Benevides, a Baptist minister, when she visited Britain five years ago. She left us in no doubt that merely learning about El Salvador was not enough. Our faith does not demand knowledge so much as informed response.'

David visited El Salvador in 1984 and became more and more convinced that a personal response was required.

'But it seemed far better to go to El Salvador not as an isolated individual but with the support and backing of an organisation. As a Baptist the BMS seemed the most appropriate. This also provides a channel for deeper commitment on the part of various congregations in Britain too.'

As reported last month, David will be going to work as a pastor with the El Salvador Baptist Association.



ALISON DUTTON comes from Preston, where she is a member of Ashton Baptist Church, although she originally comes from Norwich.

'I first began to consider service overseas when I visited a friend in Sri Lanka in the summer of 1985. That experience broadened my perspective of God's world and church. It challenged me and excited me and I knew that the least I could do was to make myself available to be used in this way by God.'

Alison, who teaches science subjects at Fulwood High School, Preston, will go as a teacher to Zaire.

RUTH WOOD has already served for two years in Zaire. Married now, she is returning to missionary service with her husband ALAN.

'The realization that concern for world mission is not an optional extra for Christians, but an essential part of the spiritual life led me to an involvement with a local mission support group. Then came personal crisis point. I had to decide between seeking God's will

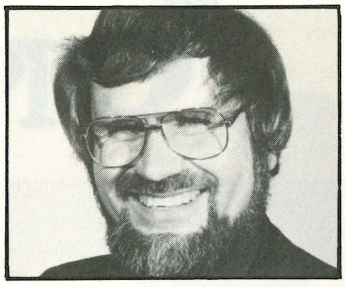
DENISE PRICE is a nurse and after training at Spurgeon's College, Selly Oak, Brussels and Antwerp, she will be going to Zaire. She is a member of Holland Road Baptist Church, Hove and is at present a Community Staff Nurse in Brighton.

DAVID CHAMPION is a teacher who will be going to the British Association School in Kinshasa, Zaire. He was baptised at Hitherfield Road Baptist Church, Streatham and is now a member of Folkestone Baptist Church.

NEW MISSIONARY CANDIDATES

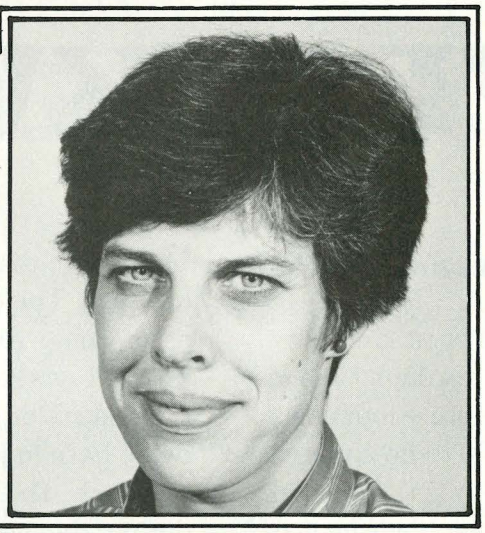
JOHN and YVONNE PULLIN are former BMS missionaries in Brazil and will be returning to that country to serve with the Mato Grosso do Sul Baptist Convention. John was last year's president of the English Section of the Welsh Baptist Union. John has also been chairman of the Welsh SDP. He is at present the minister at Tenby.

'A seed sown many years ago brought me to the point of considering service overseas with the BMS having a cousin who was left in this country while her parents were serving as missionaries, and listening to a missionary describing how hard it is to leave children, I have been overwhelmed by the sacrifice that many make to serve God. I felt if God allowed I would like to teach the children of missionaries. When I saw an advert in the *Missionary Herald* instead of just thinking about it I decided to test the water and follow it up.'



SHEILA LOADER is a member of St James Road Baptist Church, Watford and is a teacher in a primary school.

'It was about a year and a half ago when I first felt that God was calling me to teach abroad. At that time I had no idea where or how, until I saw an advertisement in the *Herald* asking for teachers for work in Africa and Bangladesh. A high percentage of children at my present school come from an Asian background and a small proportion of them are from Bangladesh. There was no question as to where I should go to teach. It had to be Bangladesh.'



ELIZABETH BAKER is a member of New Malden Baptist Church and is going as a teacher to Zaire. The visit of Brazil missionaries to her church ten years ago confirmed her call to be a missionary.

'I felt God was calling me and preparing me, but the time was not then. Now with qualifications and experience behind me I feel that the time is right. I'm very excited. Africa has always had its attractions and I really love and appreciate different people, ideas and cultures. I know it's not going to be easy, but God is all powerful. If He has called me to go, He can equip me.'

for my life and following my own ambition to be a forensic scientist. For two and half years, while Ruth was in Zaire, there was a time of searching as I worked in my local hospital as medical laboratory scientific officer.'

Ruth has wanted to be a missionary all her life.

'My call led to a two year short-term service in Bolobo, Zaire, with the BMS and this proved a test for my call and a good training ground as well.'

After Ruth's return from Zaire, they married and after much prayer went on to train for long-term service. They have both been accepted for service in Zaire.

A BRIDGE OF RECONCILIATION ON THE RIVER KWAI

IN November, Dr Akira Koga, a Japanese ophthalmologist, returned to Thailand to work with Dr Phil McDaniel at the Kwai River Christian Hospital for ten days. He had been to the hospital once before – four years ago and had taught Phil how to do cataract surgery. This visit was to be a 'refresher course' for Phil. During the ten days he was there, Dr Koga and Phil were able to do 25 eye surgeries together.

Mondays are always the busiest days at the hospital and the first Monday of Dr Koga's visit was no exception. In the midst of a busy outpatient clinic – with general medical patients as well as patients with eye problems – a group of visitors arrived. This was a Dutch group of former World War II prisoners of war with their wives and children. The former POW's had worked on the 'Death Railway' in this area and were interested to see the many changes that had taken place in the last 40 years.

The visit to the hospital was a short side trip for them. The group visited the hospital just as morning rounds were finishing and the hospital workers were introduced to them. Loes de Vos, the Australian pharmacist, being born in Holland, conversed with them in Dutch. Dr Koga, who was a small boy during the war but can remember Allied bombing near his home, apologized for the treatment prisoners had experienced in the hands of the Japanese.

While Dr Koga continued to examine eye patients, four members of the Dutch group donated blood for several very sick hospital inpatients, and a dentist among them (the son of one of the former prisoners) extracted an impacted tooth for a hospital staff member. There appeared to be a feeling of friendship between the Japanese doctor and the former Japanese prisoners as they worked together to help alleviate suffering among some of the poor village people of Thailand.

From the 'Thailand Tatler'

MISSIONARY MOVEMENTS

Arrivals

Mr and Mrs A North on 3 July from Kinshasa, Zaire.

Mrs E Grose on 5 July from New Delhi, India.

Mrs L Hinchin on 9 July from Cuiaba, Brazil.

Miss M Swires on 9 July from Campo Grande, Brazil (Mid-term holiday).

Mr O Clark on 10 July from Kinshasa, Zaire.

Rev and Mrs R Draycott on 11 July from Paranaiba, Brazil.

Dr R Hart on 18 July from Chandraghona, Bangladesh.

Miss S Shields on 24 July from Kinshasa, Zaire.

Miss B Olding on 24 July from Kinshasa, Zaire.

Miss M Bishop on 26 July from Yakusu, Zaire.

Departures

Mr and Mrs S Little on 10 July to Kathmandu, Nepal.

Drs C and M Burnett on 15 July to Kinshasa, Zaire.

Mr and Mrs S Seymour on 15 July to Tondo, Zaire.

Miss R Berry on 23 July to Kathmandu, Nepal.

Mr and Mrs J Clewett on 23 July to Kathmandu, Nepal.

Miss P Woolhouse on 29 July to CECO, Kimpese, Zaire.

Marriages

Mr Paul Peter Stuart married **Miss Isobel Smith** on 3 July at Dumbarton.

Miss Judith Ann Willis married **Mr Derek Steed** on 4 July at Stratford, London.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies, and gifts sent anonymously (to 23 June 1987).

	£
Miss Louisa Mary Davey	5,040.00
Mrs Nellie Ewer	500.00
Mrs V M Godsland	500.00
Mrs Kathleen Mary Hodges	500.00
Miss Margaret A Killip	34,255.11
Mrs Betty Lewis	500.00
Mrs F M E D Madeley	100.00

General Work:

Anon Perth: £200; Anon Durham: £26; Anon: £5; FAE Aberdeen: £20; Anon: £20; Cymro: £70; Anon: £30; Anon: £50; Anon: £100.

TEACHERS FOR CHINA

Teachers of English, graduates with TEFL qualifications and experience are, we hope, going to be needed again for two year appointments, from August 1988.

Churches and missionary societies are again expecting to work together in response to a request from the Amity Foundation in China.

A second category, of graduates to be used in English conversation, is also expected to be needed.

If you are interested in working in China please write to:

The Personnel Secretary,
The Baptist Missionary Society,
93 Gloucester Place,
LONDON W1H 4AA

NOTICES

COLOUR POSTERS

The first two in our new series of full colour A3 size posters are now available at £1.00 each, inclusive.

By popular request we have reproduced the cover photograph of the March 1986 *Herald* featuring the two young girls from Nepal.

The second poster is of a Baptism scene in the Kond Hills, India.

NEEDED URGENTLY

Those prepared to serve in:

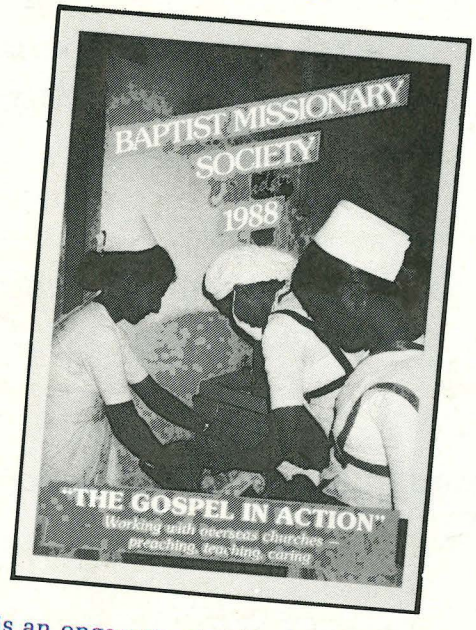
France – Evangelistic and Church Planting work with the Evangelical Federation of French Baptists.

Thailand – Evangelical and Church Planting work.

Zaire – A person with expertise for erection of pumps for hospital water supplies.

1988 CALENDARS

These are now available!
Yes really! Just write into Mission House and your order will be despatched immediately.



It is an engagement calendar, A4 in size with 14 full colour photographs illustrating the areas where BMS is at work.

The cost? £1.50 or £1.75 by post.

MAKE MISSION LIVE!

Workshops for

Missionary Secretaries, Ministers, Youth Leaders, etc. and all interested in mission education

10 a.m. – 4 p.m.

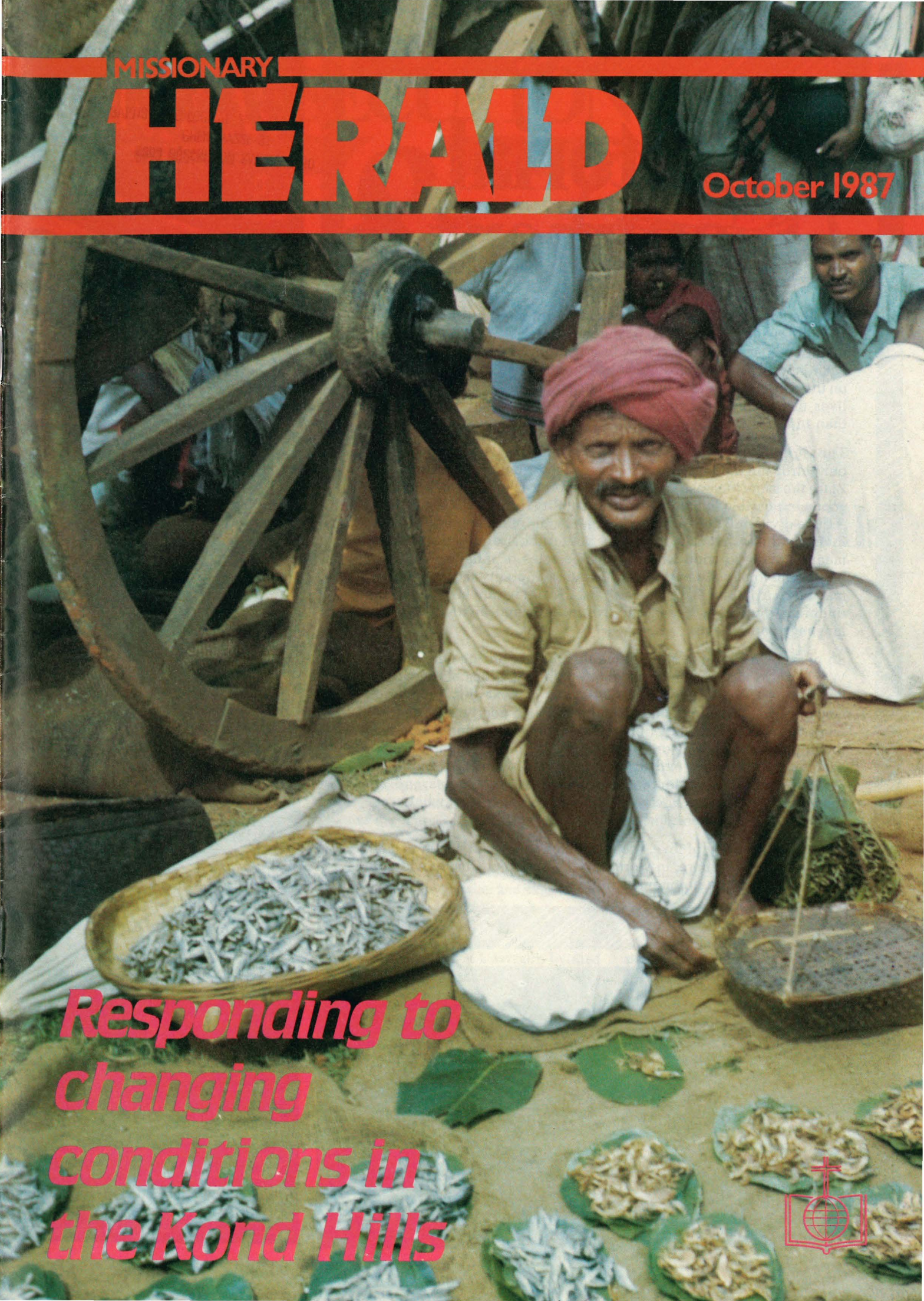
PLYMOUTH – Saturday 12 September at Mutley Baptist Church

TRURO – Saturday 7 November at Truro Baptist Church

Further details from:

Rev Peter F E Amies
9 Newport Close
Clevedon
Avon
BS21 5DZ
Tel: 0272 875563

MISSIONARY
HERALD
October 1987



Responding to changing conditions in the Kond Hills

Editorial Comment

YOU can't be involved in the work of world mission for very long without realizing that this is indeed One World. Nations and institutions are linked together in a complicated web of political, economic and religious connections. But the sad fact is that changes on the world scene seem to have a much more dramatic effect on the lives of people in the underdeveloped and developing countries than in the richer nations.

The Gulf War and the fluctuating price of oil may alter the price of our petrol and increase the cost of goods in British supermarkets. In Zaire the same increase can bring transport to a halt and make many goods impossible to obtain. Brazil's inability to pay back loans may reduce dividends for bank stockholders and increase interest rates for individual borrowers in Britain, but for the ordinary Brazilian it means having to cope with impossible rates of inflation and not being able to pay the rent. Illegal Tamil immigrants seeking refuge may be an irritation to Canada and the UK, but we are far away from understanding what it is like to live in an island divided both by language and religion.

So perhaps it's right to spend time this month, during One World Week (18-25 October), to think about the inequalities of the world and the part we are playing as Christians to make this one world God's world. 2 October is the BMS birthday. In nearly 200 years of work the Society has many times been involved in action to remove the injustices burdening ordinary people. Witness William Carey's campaign to bring an end to the burning of widows in India, or William Knibb's efforts to free the slaves in the West Indies, and, in the early 1960's, the Society's attempts to publicize what was happening in Angola.

That same ministry of love, reconciliation and social action is still ours today as we share, in word and in deed, that Gospel without which there can be no oneness in the world.

MISSIONARY HERALD
THE MAGAZINE OF
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Miss J A Maple

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THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

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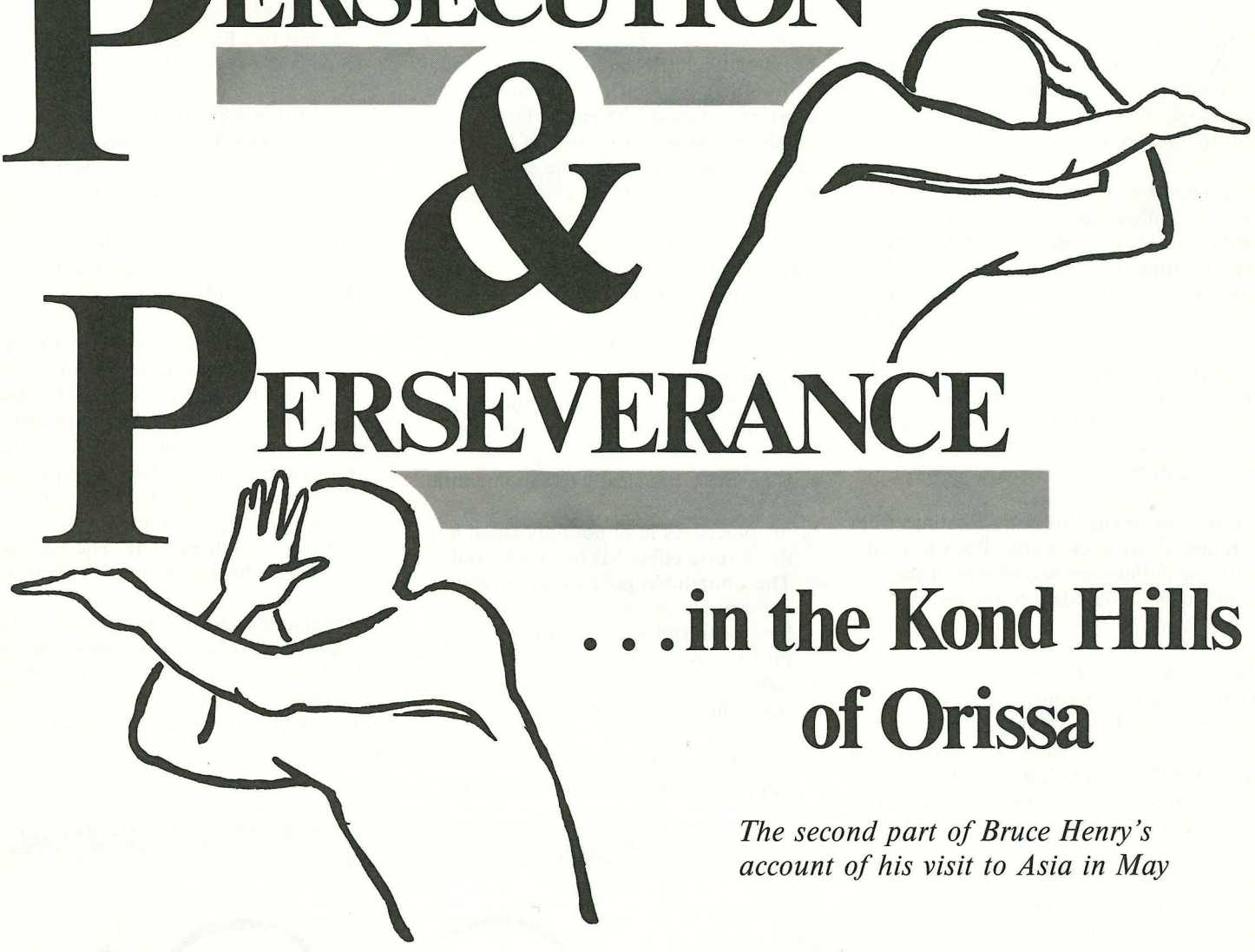
We share in the work of the Church in:

Angola	France	Sri Lanka
Bangladesh	India	Thailand
Brazil	Jamaica	Trinidad
El Salvador	Nepal	Zaire

PERSECUTION & PERSEVERANCE



. . . in the Kond Hills of Orissa

The second part of Bruce Henry's account of his visit to Asia in May

IN India life was very different. After the lush vegetation in the wet zone of Sri Lanka, I flew into a parched landscape in the middle of India's hot season. I landed at Madras Airport and then travelled for 24 hours by train to Berhampur and on, by road, to Udayagiri in the hills of Orissa, at an altitude of 2,000 feet.

Daily thunderstorms had cooled the air considerably, which made travelling more pleasant. I stayed with an Indian family, who were longstanding friends and former colleagues. Their home was a bungalow formerly occupied by BMS missionaries. That, like almost everything else around, was very familiar to me. And so was the language, Kui. I was back in an area and among people with whom my wife and I had shared 23 years of our life as BMS missionaries.

The country had developed enormously since we left it 19 years ago. No longer were there any overseas personnel, and the Kui people (i.e. Konds and Panos, who both speak Kui) had introduced new working patterns – an indigenous response to changing conditions and the fact that most of the churches in the Kond Hills (an area the size of Wales) are now part of the Church of North India. Young people were noticeably in positions of leadership and the churches were growing and expanding. I was clearly among an active and enthusiastic Christian community.

During a ten-day stay at Udayagiri, I visited several nearby villages, staying in one of them, Badenaju, overnight as the guest of a family well known to me.

I attended Sunday worship at Nuasahi in a packed congregation. Everyone sat on the floor, men on one side and women on the other. I was asked to convey greetings from my home church and to give a short message of encouragement. On all these occasions I was told about a severe persecution the churches had gone through in recent months.

When I was in the bungalow with my hosts, people came from many places just to chat and share some of their experiences. They were keen to have news of former missionaries.

'How is so-and-so? Have you seen him/her recently? Please give our greetings to them when you get back.'

People were full of stories about the recent assault on the Christian community. They described how they had been under personal physical attack by militant Hindu gangs.

One leader graphically described how he and two friends had been ambushed and threatened with beating by a group of men who rushed out of the jungle in a lonely place. He said that he and his friend talked their attackers into a more conciliatory mood and were then able to escape.

Some groups told me that their church buildings had been burned down. The whole Christian community had been under fire, including Church of North India, Roman Catholic, Baptist and

continued from previous page
Pentecostal churches. I travelled to various parts of the area and heard the same story.

So when the annual assembly of the Udayagiri area took place, I was keen to see what kind of meetings they would be and how well attended. In fact, the occasion was a triumph. Up to a thousand people came for the meetings which lasted three days.

The assembly was held in a huge hall made of poles and leaves. It was called a *pandal* and could easily be dismantled in a day! The meetings were inspirational and biblical. Some speakers had been invited from outside the area, others were local. The messages were amplified with loudspeakers and there was even strip-lighting rigged up for evening meetings. A music group of young men and women, with various instruments, added a very happy feature.

Again I was invited to bring greetings from UK and to say a few words. I was thrilled with the enthusiasm and energy of the whole community, despite the testing of recent times.

The attack on the Christian Church was instigated by the Rashtriya Swayamsevak Sangh (RSS). This is a militant Hindu organisation dedicated to restore Hinduism, whatever that means, particularly to areas where there has been significant numerical increase in Christianity.

As certain tribal areas, including these hill tracts of Orissa, have seen much increase by conversion from animism to Christianity, such areas have become the spearhead of RSS activity in an attempt to stem the advance of Christianity and persuade, or coerce, Christians to embrace Hinduism.

The RSS really means business. I saw graffiti in huge anti-Christian slogans written over walls in several towns of Orissa. The RSS has claimed much success in reconversions. However, I heard and saw little to support this claim and it was repudiated by Christian leaders.

Only one instance came to my knowledge. An isolated little group of Christians had apparently recanted under extreme pressure. It should be pointed out that this kind of activity by the RSS is totally against the Indian Constitution, which allows people of all faiths to profess, practise and propagate their religion. Unfortunately, the RSS has adherents and supporters in high places. . . .

I was told that the RSS had made a replica image of Jagannath, the god who is venerated in the great temple at Puri. This image was conveyed on a vehicle to various centres in the area as a means of whipping up anti-Christian feeling. Eventually the authorities forbade this provocative behaviour.

However, much damage has been done. I heard of 19 church buildings, of the mud-and-wattle type, which had been burned down by gangs of RSS supporters. These buildings belonged to various Christian denominations. This had the effect of bringing all the Christian community together as fellow-sufferers.

I kept a detailed diary of my experiences, both in India and Sri Lanka and I now quote from it.

Saturday 2 May 1987

'. . . but things have quietened down now. A number of reasons may explain this:

a. 'The attack has clearly lost momentum.

b. 'Its objectives have not only failed but the reverse effect has been achieved. The Church has gone on increasing numerically and many of its divisions have been laid aside . . . RC's and Protestants uniting in prayer and fellowship. Thus the Church has been strengthened under persecution.

c. 'Some Hindu groups locally have opposed the RSS activity. "We have lived peaceably with Christians and others; why should this peace be disturbed?"

d. 'At least two RSS leaders have become Christians and have been baptized.

e. 'A crowd of RSS supporters and leaders were attacking Christian institutions . . . in the Burbi area. Some of them were armed with firearms, I heard. The police surrounded them (was there a tip-off?) and many were arrested. This action by the police has clearly been a warning to the promoters of violence.

f. 'Finally – very important – the Christian community has not reacted with violence. The churches have borne the onslaught with prayerful courage and patience, although there has been much fear among isolated Christian groups . . . and now the Church is, I believe, strong and wise enough to know where its true resources and defence lie. The Lord will not forsake his people nor his Church.

The restraining and protecting hand of God has been at work among his people and he has led them into a new experience of unity with fellow Christians. The Lord is indeed 'mightier than the breakers of the sea'.

Standing firm in the Faith

THE difficult situation which Christians in Orissa have been facing has brought a response from the National Council of Churches in India. At a meeting held at Nagpur in March it 'noted with deep concern the reports which had appeared in some newspapers about intimidation and persecution of Christians in Phulbani and Berhampur'.

The Council also expressed appreciation 'to the Governor for the patient and compassionate hearing given to grievances of the victims and for the actions taken by the State Government, though somewhat belated, to extend protection to Christians'.

'We appeal,' says the NCCI, 'to the members and leaders of the Hindu community to respect the human rights and constitutional guarantees of freedom of religious worship and propagation extended to all Christians of India. We request them to abide by the higher Hindu ideals of tolerance and respect for all religions and to restrain those who seek to violate these ideals.

'We request the State Government to provide compensation for the property destroyed and make sure that the Christians and other minorities are not harassed or subjected to violence, and are given timely protection.'

The NCCI has also assured the Christians of Orissa of solidarity and prayerful support. 'We are confident in the Lord that the Christians of Orissa will stand firm in their faith, will bear their cross with joy and peace, forgive their persecutors, love them and pray that God may forgive them.'

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ONE MONTH ONLY

and £800,000 still to go

IT seems right to share a concern with you. This is not lack of faith on our part, but a sense of responsibility that you might be well informed.

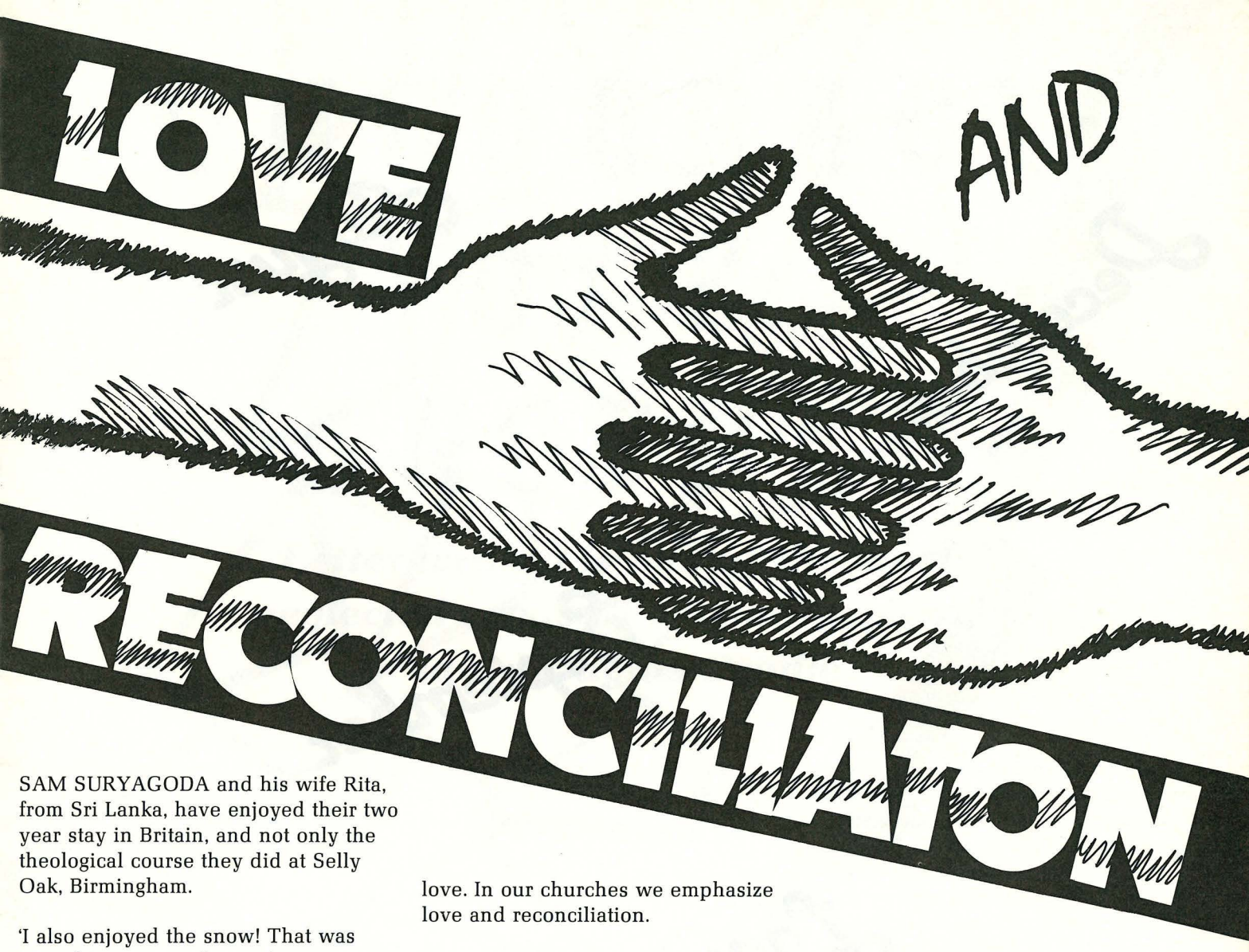
November is the start of another financial year for the BMS. That means we have only four weeks left in order to reach our target figure of £371,414.

Once again Baptist churches in Britain have been giving generously to the work of overseas mission through the Society and so far this giving has increased by 6 per cent. But since we are asking for a 10 per cent increase, it means that we are running behind.

These are exciting times for the Baptist Missionary Society. New doors of opportunity are being opened by God in Thailand, France and El Salvador and already we are beginning to receive enquiries from those who feel God is calling them to serve in these countries. New work is also opening up in countries where we have been working for many years.

If we are to take up these opportunities, as we must if that is the way God is calling us; if we are to train, equip and send a new generation of workers overseas; if we are to continue to work in partnership with national churches in at least twelve countries; then we need the full backing and support of the churches at home.

We believe that you and your church will wish to reflect on this situation as we present it to you and respond to it positively over the next few weeks.



SAM SURYAGODA and his wife Rita, from Sri Lanka, have enjoyed their two year stay in Britain, and not only the theological course they did at Selly Oak, Birmingham.

'I also enjoyed the snow! That was something strange for me.'

'The children enjoyed it too,' said Rita. 'The first time we saw snow, it was marvellous! We all made a big snow man.'

What did they think of Britain?

'I have visited a lot of places,' said Sam. 'At the same time I worked as an Assistant Minister in a Baptist Church for one year. That was a great experience, because I visited so many people and we shared many problems.

'I was a Baptist minister in Colombo before coming to Britain. Of course we know Peter and Margaret Goodall very well. Peter helped me tremendously and arranged for all my scholarships.'

What are the main issues facing the Baptist Church in Sri Lanka?

'At this moment the Sri Lankan Church is looking at reconciliation and is finding the Gospel in that way now. British churches emphasize faith and love. In our churches we emphasize love and reconciliation.

'The churches can be a vehicle for reconciliation in Sri Lanka. The two main communities, Buddhist and Hindu, face many difficulties in trying to start a work of reconciliation.'

What can British churches learn from Sri Lanka?

'That's hard to say because our problems are different. Perhaps people in Britain also need to find reconciliation.

'When we go back to Sri Lanka we will find certain difficulties. How will we preach the Gospel? It is difficult to preach there now because the communities are divided, including the Christian community, between the Tamils and Sinhalese.'

'We didn't expect that from the churches,' Rita said. 'It is very sad to hear.'

'We've had a good time in Birmingham,' Rita went on to say. 'We met lots of friends from all sorts of countries. We can't get those experiences in other places, so it's been very interesting.

'I did a diploma course at West Hill in Christian Education. It was very interesting. I wrote my dissertation on slow learners in Christian Education. I did some research work to see how in Britain teachers handle slow learners. Most of the time, slow learners in our country are neglected. I have learned lots of ways of helping them now.

'Back in Sri Lanka I shall be responsible for Sunday School work. Where Sam is the minister, I will take on the Sunday School. If I get the chance to improve Sunday School work it will be a wonderful opportunity to serve God. This is the main benefit I have got from being in Britain.

Sam Suryagoda has been working for an MA degree in Islamic studies. The family returned to Sri Lanka in September.

WE'VE BEEN KEPT UP-TO-DATE

. . . because a church kept its promise

IN 1976 my wife went out with the BMS to work in Kinshasa for two years. At that time her home church, Parkstone Baptist Church in Poole, promised to write to her once a week.

After our marriage we went back to work in Kinshasa and continued there until July of this year. For the whole of that time, almost eleven years, our church has written to us regularly, a different person taking a turn each week.

We have really enjoyed receiving these letters and, through them, have been kept up-to-date with all the news of the fellowship. It has meant that we haven't lost touch with people from the church, even though we have been away for long stretches of time.

We've been really encouraged by this practical way in which our church has supported us. Perhaps your church could consider writing regularly to other missionaries. Letters from home mean so much when you are away.

ANDREW NORTH

·ENCOURAGE·
·ONE·
·ANOTHER·

'Letter writing is one of the most neglected areas of encouragement,' says Douglas Brodie.

IN the New Testament we see what an important means of communication letters were and how they were used to encourage believers. So, to whom should we be writing today?

At the beginning of Peter's first letter the Apostle writes, 'To God's elect, strangers in the world, scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia.' So perhaps our first duty in writing is to believers (cf. Gal. 6:10).

In the present-day church missionaries are scattered throughout Europe, Africa, India, the Far East and South America.

Many are in very isolated places and others are going through difficult times. A letter from someone at home could be a real blessing to them.

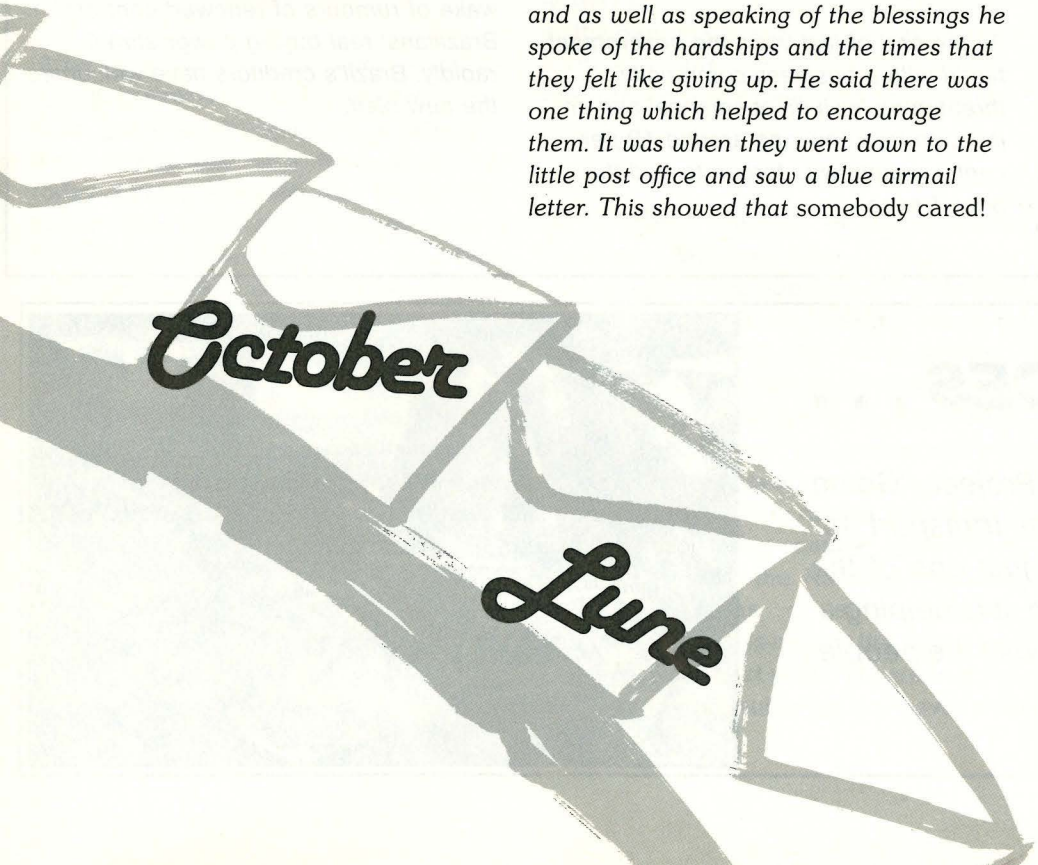
Some years ago I heard a young missionary couple who were home on their first furlough. The husband was very frank, and as well as speaking of the blessings he spoke of the hardships and the times that they felt like giving up. He said there was one thing which helped to encourage them. It was when they went down to the little post office and saw a blue airmail letter. This showed that somebody cared!

A little research into the missionaries' background will help to provide topics to write about. It is no use sending the latest Rangers v Celtic score if your missionary detests football and is keen on photography. Of course, church news and what is happening on the home front will always be welcome.

You might also be very surprised in how interested missionaries would be in you personally. One letter I received from a missionary was a particular blessing as he wrote, '. . . we pray for you every morning at breakfast time.'

If you don't have missionaries on the field from your church, read the Missionary Herald *and pray about which missionaries to write to. You can always write to Mission House and ask to be put on the mailing list for a particular missionary's prayer letter. It is better to write to one or two regularly than to overburden yourself and then give up.*

These are just some suggestions, but perhaps already the Lord has spoken to you reminding you of someone to whom you should be writing. But remember that, when you write letters as a ministry, you should not expect regular letters in return. You are writing for the recipient's encouragement — not your own.



EYE OPENERS !

BRAZIL'S DEEPENING DEPRESSION

BRAZIL's government is struggling to keep the country from economic chaos. In June, the President announced an economic austerity programme called the 'New Cruzado' plan. It was a last-ditch effort to pull the country back from the brink of economic disaster by slamming the brakes on inflation, now running at 1,200 per cent a year. But the plan has been rejected by most Brazilians. In a recent poll 58 per cent of the population doubted the plan's ability to turn the economy around. Violent demonstrations erupted in Rio at the end of June and an angry crowd stoned a bus in which the President was riding.

The 'New Cruzado Plan' involved a price freeze for 90 days, devalued the currency by 9.5 per cent and eliminated the automatic pegging of wages to inflation. It also cut government spending, stopped government spending on wheat, milk and alcohol fuel, raised public utility costs, and put up bus fares by 50 per cent.

The 'new plan' replaced the 'old' one launched in February last year. Massive support for it ensured its initial success, but before long, large suppliers and middle-men, whose profit margins were shrinking, began to resist the controls. Goods at official prices became scarce and could be found only on the black market.

By the end of last year, the government, faced with a business community threatening 'civil disobedience' and an inflation rate hovering around 12 per cent a month, was forced to end the price freeze.

In February the government announced that it was suspending interest payments on its foreign debt because of a steep drop in exports and foreign reserves. It said it intended to renegotiate its debt repayment schedule so as to protect domestic economic growth. This was coldly received by creditors who applied strong-arm pressure to force the country to back away from this independent stance.

Meanwhile, instead of rising to their real market value, prices shot sky high in the wake of rumours of renewed controls. Brazilians' real buying power shrank rapidly. Brazil's creditors have welcomed the new plan.

GOING PLACES . . .

In 1985/86 the Women's Project, 'Going Places', set out to provide transport for pastors in Angola. Here is just one of the bicycles that was purchased. It is helping a pastor get out and about to visit the people in his district.

What's happening in the Church around the World

MISSION AND DIALOGUE

THE National Council of Churches in India organized a study conference at the Ecumenical Christian Centre in Bangalore. Thoughts were centred on the theme *mission and dialogue in the local church.* According to an NCCI report, the meeting was an attempt to help the church 'cope with the increasingly pressing demands of the religiously pressing demands of the religiously plural Indian situation'.

Christians are about 2.5 per cent of the Indian population of about 780 million, most of which is Hindu.

ECONOMIC CRISIS AND MISSION

IN a recent letter, BMS missionary Eric Westwood, who works with the Brazilian Overseas Mission Board, speaks of the problems caused by the chaotic nature of the Brazilian economy.

'After a year of tight price controls, suddenly everything exploded and prices have gone leapfrogging. In February a daily newspaper cost three cruzados; today (June) it costs 15. Worse still, house rents have taken the same course and literally thousands of people have found themselves on the streets, having received 100 per cent wage increases to pay 500 per cent increases!

'However, the government has shouted "stop", calling for a three months' truce in price and wage increases. The day after, many prices in the local supermarket were up 50 per cent – just in case.

'What has this got to do with missions? In order to cover the living and working costs of missionaries overseas, the Brazilian Overseas Mission Board has to buy dollars and send them out. In February, the dollar was costing a little less than 14 cruzados. Last Friday, the exchange rate was approaching 50! As the work of overseas missions depends largely on the annual offering taken up in all the Baptist Churches during March and April, it means in practice that inflation has already eaten away two thirds of this year's income.

'At a recent meeting of the Brazilian Overseas Mission Board, eight new missionaries were appointed. In July they will have their training period, ready to leave for the field. The same meeting, which decided to continue in faith in the sending of these missionaries, decided to cut back on every other expenditure, pruning down in every area except missionary support. This means a hold on a permanent training centre planned in conjunction with the National Missions Board. In terms of simple human economics, there is no way the Board can see through to next year. "We are trusting in the Lord who multiplied the loaves and fishes." '

FRENCH CONFEDERATION

THE 83 congregations of the French Baptist Federation, and the 50 of the Union of Evangelical Free Churches, have formed a confederation, United Evangelical Churches, to work together on evangelism, with youth, and in the mass media.

NEW BWA MEMBER

THE Council of the Baptist World Alliance, meeting in Amman in July, accepted the Evangelical Baptist Church in the Ivory Coast as its 137th member. It also approved a BWA budget of about one million US dollars and reviewed preliminary plans for the 16th Baptist World Congress planned to meet in Seoul in 1990.

BROADCASTING ASSOCIATION

A PAN-AFRICAN Christian Broadcasting Association has been formed. The General Secretary of the group is Wanjiko Boro, a Kenyan.

CONSULTATION

THE Christian Conference of Asia expects to hold an Asia Mission Consultation in 1989. Its theme is to be 'The Mission of God in the Midst of the Suffering and Struggling People of Asia.'

According to a CCA announcement, the consultation will mark the culmination of 'Bible studies, sharing stories of varied experiences in mission, wider consultations within and among churches throughout the continent, where Christians are a small minority.'

STANDING UP FOR MY RIGHTS

Continuing the account of a missionary's attempts to renew a driving licence.

I HAVE had to return to the *Bureau des Routiers* three times now, and I have less fear. I speak French more fluently and I am used to standing up quietly for my rights.

When I went back a month later for a renewal of my driving licence I was received in a different dirty shack by a large soldier.

I first thought, 'How odd? This soldier has hardly any hair and then I realized she was a woman with a close plaited hair style.

I parried the usual demand for a Bible

'Certainly I will give you a Bible if you come to the Mission, but not in exchange for a permit.'

She was wearing the severe army uniform and her face was hard. She demanded money. I said my piece and sat very still and waited. Eventually she signed the permit.

On my last visit she was not in uniform. I told her what I wanted. She did not reply. I waited patiently. She had on a low cut dress in the dark printed fabric so popular here. The sleeves were large petal affairs drawn under her muscular arms to meet on the top of the shoulders.

She sat down and eased off her high heeled shoes. The metal desk was coming apart from its base. There were several dirty filing cabinets. One was full of Coca Cola. On a shelf was a roll of handwritten documents tearing open along an elastic band. Two new pairs of army boots at the bottom leaned against an old radio.

I sat on a narrow bench against the wall and waited. I have had to learn never to bluster and demand – they love it when you show signs of falling apart – so you sit quiet and composed, prepared to sit there indefinitely, but not to pay.

Her metal office chair had worn away the concrete in two holes. A window above had been sealed with brown paper. She took a pile of documents and proceeded to sign them in an elaborate signature. I watched, mesmerized. I sat still. It was very hot and the perspiration was running down my neck and legs.

The soldier who had escorted me into the office put his head in the window hole behind me.

'You have to pay for a licence,' he said.

'No,' I repeated politely.

I thought, 'I must not hate this hard-faced woman. She probably desperately needs the 50 zaires and she would be welcome to it. But I will not aid corruption.

I pray for her. Eventually she reached for my licence.

'Just for one year,' she said, 'and you pay next time.'

'I need one for three years,' I said.

'No,' she replied.

I nod and take my precious licence. I am relieved, elated and I can drive again. I walk back to my house in the blazing sun and the dust.

BY HANDS BULLOCKS & PRAYERS

By Dr.E.G.Wilkins Price £8·95

THIS is the story of the building of Moorshead Memorial Hospital in the Kond Hills, Orissa, India and of the subsequent work of the hospital.

In 1906, when Dr R Fletcher Moorshead, BMS Medical Secretary, went to the Kond Hills he saw the appalling need and was determined that a doctor should be sent to start a hospital. However, it was not until 1930 that Dr and Mrs Hugh Gray were sent to Udayagiri only to return two years later because of ill-health.

When Dr Moorshead died in 1934 it was decided that an appropriate memorial would be a hospital in the Kond Hills.

Drs Gordon and Honor Wilkins arrived at Udayagiri in 1936. Udayagiri means hill of the dawn, or sunrise. 'This symbolized for us the start of our new work and hopes for the relief of suffering,' writes Dr Wilkins. On arrival they took over and worked on the plans for the new hospital. There were many difficulties, but by 1939 the hospital was opened. The outbreak of war prevented further building at that time.

This is not just the story of the construction of a hospital, it is the story of Gordon and Honor's 15 years in India, of the birth of their three sons and of Honor's attempts to keep cows for milk supplies. It is the story of the long war years when they did not see their families in England. They arrived back home ten and a half years after they had left it. When asked by the customs officers if they had acquired anything overseas Gordon replied, 'Yes, three sons.'

Returning to India in 1948 they had to face many changes. Independence had come to India and East and West Pakistan had been born.

Many names in the book will be well known to older BMS supporters and others will enjoy reading of missionary life in the 40's. Those early years at Udayagiri were days before many of the modern drugs and antibiotics.

The book finishes: 'The hospital is now approaching its Golden Jubilee and its future is in the hands of the Church of North India. Prayers are still needed, for it is amazing, but true, that God uses all of us, but only when through prayers we align ourselves with His will.

Copies, with hard covers, maps, diagrams and 16 pages of illustrations, are obtainable from the Malvern Publishing Company, 32 Old Street, Upton on Severn WR8 0HW, who allow 35 per cent discount and free carriage, cash with order.

Men in the service of God

70 years of the Baptist Men's Movement

70 years of the Baptist Men's Movement by Kenneth.W.Bennett

Price £1·50

THE Baptist Men's Movement has its roots firmly placed in the BMS starting life as it did as the Baptist Laymen's Missionary Movement and holding its inaugural meetings in the Old Mission House at Furnival Street.

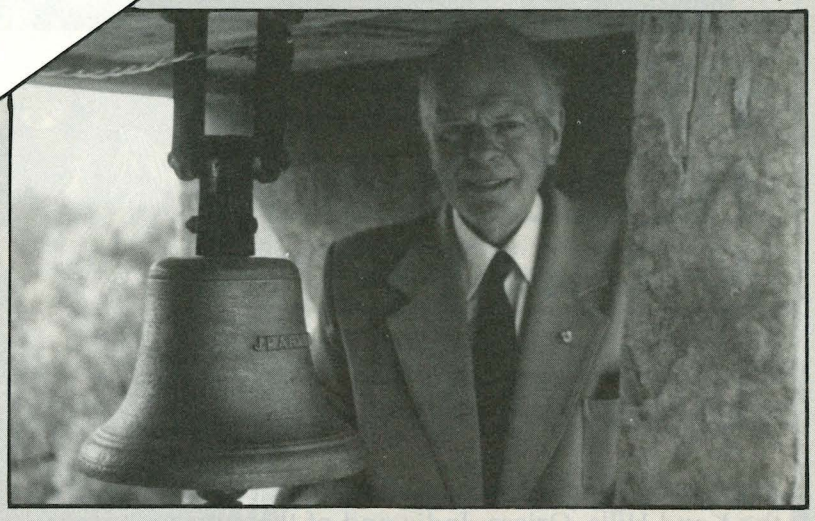
This book tells the story of the movement from its beginnings until the present day. In word and in picture some of the leading figures in Baptist life during this century are portrayed.

It traces the beginnings of the very successful auxiliaries of the movement – Operation Agri, the Baptist Housing Association, Tools with a Mission and, right up to date, the tape service for the visually handicapped.

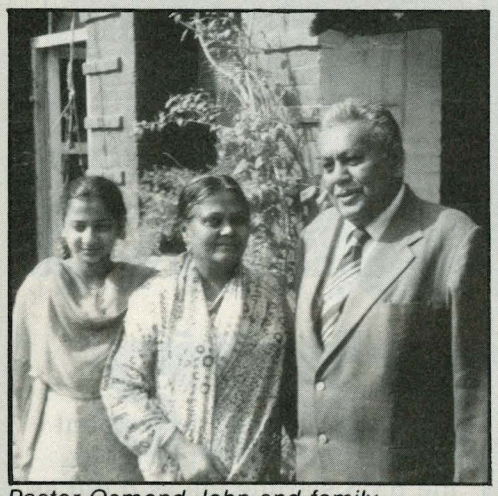
The book contains an appendix which lists the officers of the movement from 1917 to 1987.

Copies of the book are available from the BMM Office, 93 Gloucester Place, London W1H 4AA, at £1.50 plus 20p for post and packing.

Emmanuel Baptist Church, Delhi
'Kenneth in the Belfry!'



DING DONG DELHI



Pastor Osmond John and family

THAT was the caption in a Lewisham newspaper reporting on the presentation of a church bell by the Baptist Church to Emmanuel Baptist Church in Delhi.

The story began in 1985 when Kenneth Anderson, on a visit to India, went to the Delhi church. The Rev Osmond John, pastor of the church, explained how it was founded. It was started by a group of Christians who played badminton and formed themselves into a church. The church grew so much that eventually they had to have a proper building. The provision of windows and electric light came as an answer to prayer, but there remained the desire to have a church bell.

'Some time later,' said Kenneth Anderson, 'I was preaching at Lewisham Baptist Church. I learned how, when they were in a smaller building, they purchased their present one from the Church of England. But they were not allowed to use the bell. I told them of the desire of the Emmanuel Church in Delhi. So eventually they decided to make a present of it.

'It is one thing to be given a 40 pound bell in Lewisham, but quite another to get it out to Delhi. Then came the offer of free transport if it could be crated. So I made a crate using the wood of our garden table-tennis table.

'Unfortunately it had not arrived in Delhi by the time of my next visit, although I was able to tell them about it. In February this year I visited the church again and saw the belfry with the newly installed bell. It was a great privilege at 10 a.m. on Sunday February 15 to conduct a short dedication service and ring the bell. I spoke briefly about Christians ringing true and ringing out – making the Gospel known.'

Kenneth Anderson often travels in Asia in connection with his work as a consulting engineer.

'I have been able to get many openings to meet and encourage the work of the churches,' he says.

'It is wonderful to see how the Lord is using Asians to run the churches, schools and much of the work founded by missionaries. We can thank God for raising up many men and women of vision and dedication.'

Emmanuel Baptist Church, Delhi
Crowd from congregation outside church

DAY OF PRAYER

THE United Mission to Nepal is calling its friends and mission partners around the world to observe a special day of prayer for Nepal on October 25.

November 2 is the Baptist Women's Day of Prayer. A programme, including an order of service, scripture readings, testimonies and ideas for prayers, has been issued by the Baptist World Alliance around the theme *God's Command: Be Peacemakers.*

REUNION

A GROUP of former BMS missionaries, who had served in various parts of Asia, met at Hereward Wake House, Northampton, for the week-end of June 13-14. They were able to share news from the various fields and to spend time in prayer. They also exchanged information relating to current activities, which have developed as a result of their earlier missionary experience.

Over the past ten years or so, some five or six similar occasions have taken place, having grown from small beginnings, but always because of popular demand. Any former missionary, who would like to participate in these gatherings, is most welcome.

The next occasion is likely to take place in June 1989 at St Edward's Conference Centre, Gt Malvern, Worcestershire. The time together could possibly be extended to include a period of holiday for any who would welcome this. Those who are interested in any aspect are invited to contact

Revs. Norman and Edna Outlaw,
63 Britten Drive,
Poolbrook,
Malvern,
Worcs. WR14 3LG

as early as possible so that preliminary booking arrangements may be made.

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SLIMMER AND HEALTHIER

'IF you're going to slim and feel better for it, why not let someone else benefit as well?'

That's what Keith Hawton, treasurer of Swaythling Baptist Church, Southampton, thought when he went on a sponsored diet and raised £75.41.

'I feel sure that the loss of weight has been good for my health,' he said, 'so I would like the proceeds to go to medical work overseas.'

FLOODS

WIDESPREAD flooding has been affecting northern Bangladesh destroying crops and making people homeless. The SHED (Social, Health and Education) Board of the Bangladesh Baptist Sangha is working to bring some assistance to the area and has asked for financial assistance. As a result an initial £3,000 has been sent by the Society from the BMS Relief Fund.

MISSIONTALK
MISSIONTALK
MISSIONTALK
MISSIONTALK

Can Teachers be Missionaries?

. . . asks PAT WOOLHOUSE

THAT's a question often spoken, or implied, in conversations on deputation and elsewhere. Can a teacher, as opposed to a pastor or evangelist, have as the primary aim the leading of folk to Christ and building them up in the faith. My own experience, in the Christian secondary school at Kimpese in Lower Zaire, is that the answer to the question is a resounding, 'Yes!'

Our Christian schools in Zaire are generally valued for their high academic standards and for the honesty with which they are run as well as the moral standards that they instil. Any Christian teacher has many opportunities in the classroom to share his faith.

The state curriculum gives two hours a week to the teaching of either ethics or religion, the choice being left, in principle, to the pupils. My former headmaster said very firmly, 'As far as I am concerned, our pupils made their decision when they chose to come to this school.'

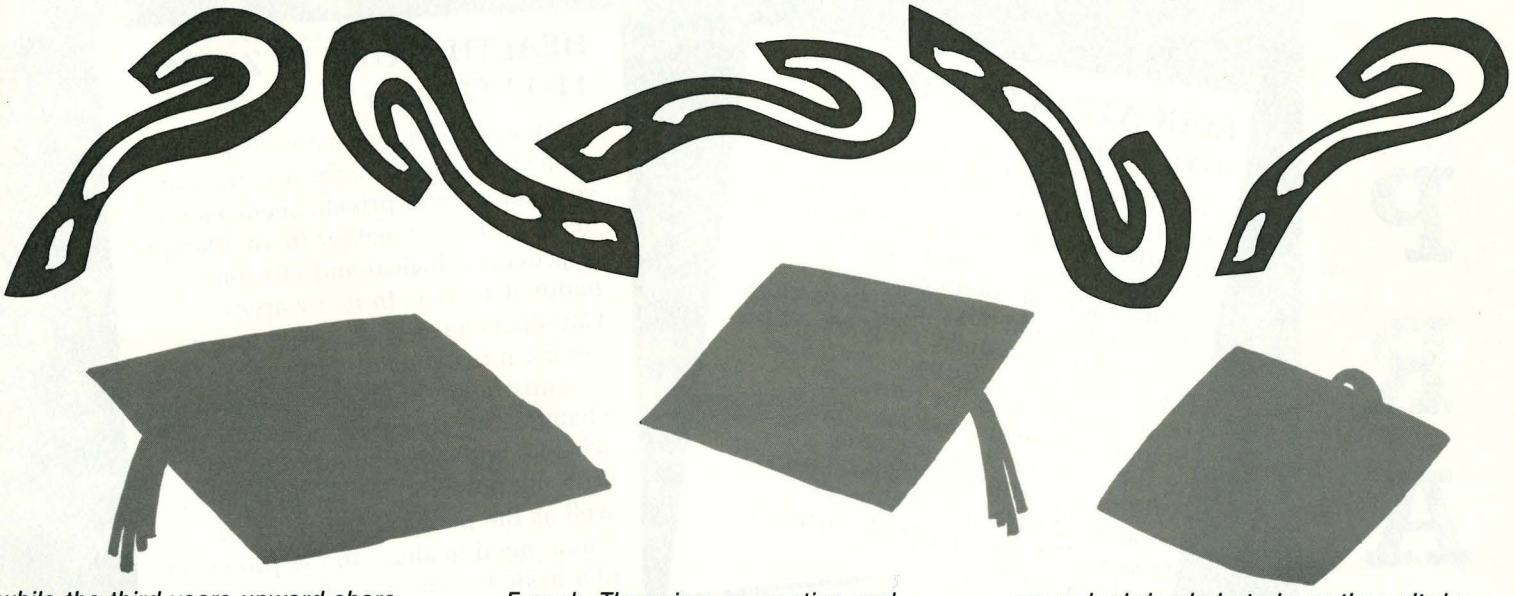
Every pupil coming into the Kimpese school, then, receives formal instruction in what the Bible teaches for two hours a week throughout his stay with us.

However, you don't have to be an RE teacher to show your faith in the classroom. I spend most of my time teaching English to the senior classes. By the time pupils reach their final year, they have a fair grasp of the basic structures of the language, and my main aim is to get them using it and increase their vocabulary. We use the text-book, recommended by the State, which is divided into four sections: Witchcraft and Sorcery; Wisdom and Knowledge; the Family; Politics and Freedom. Fancy being asked to discuss the rights and wrongs of polygamy, or the real power of fetishes. What an opportunity!

Out of the classroom, a Christian teacher has many other opportunities to share, with his pupils, what he believes. Many of our youngsters, away from their parents for months or even years at a time, treat their teachers more or less as substitute parents. They take to them their moral, financial and spiritual problems. This is both a responsibility and a privilege.

Our school day, six days a week, begins with Christian worship, usually led by a member of staff or a senior pupil — a hymn, a Bible reading and a short message followed by a time of prayer. On the seventh day, Sunday, the first two years are expected to attend Sunday School taught by Bible School students,

2 Corinthians 5 ✱ James 2



while the third years upward share worship with the rest of the parish.

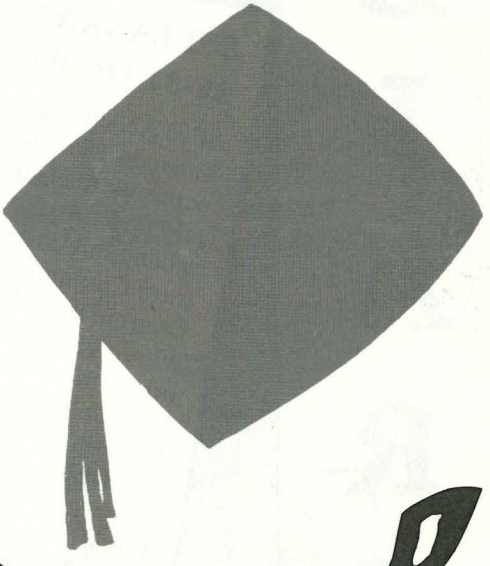
Both Campus Crusade and Scripture Union groups meet regularly, the latter attracting in the region of 60-80 youngsters most Sundays. It is in such groups that we try to build on the basic teaching given in RE lessons and during morning prayers, teaching the 'how to' of Bible study, encouraging personal quiet times and training in evangelism. This leads on naturally to weekend trips into villages, which can be anything up to four or five hours' walk away, in order to share the Christian message with others.

These more educated young people are the leaders of the future and through our Christian schools we are trying to ensure that there will always be Christians available to fill responsible roles in every part of society. Many of them will not easily be reached in any other way. Even if they are in contact with churches when at home, many less well-trained pastors find that they, with their limited French, are hesitant about reaching out to them. Sadly, many of our young people tend to despise those who aren't at ease in French. There is a generation and education gap in many churches that the Christian schools are trying to bridge.

And what about our national teacher colleagues? Do we have any role to play in helping them? Professionally it is very obvious that we do. In most cases we have the privilege of being trained teachers, whereas many of our colleagues may be completely untrained. Their ideas of the professional standards to strive for are largely decided by the schools where they themselves studied, and sometimes the example of colleagues who have been educated in other parts of the world can be helpful.

Some come to work in a Christian school because they are themselves committed Christians. Others are seeking and ready to listen to committed colleagues, whether nationals or missionaries. However, I often feel also that as ex-patriates we have a special role. We all know how one bad apple quickly sends the others rotten. There is the less familiar fact that a few grains of uncooked rice help to keep the salt dry and flowing smoothly. We are like those grains of rice. It is easier for us, just because we are foreigners, to stand out against the pressures of corruption, for example, but our stand may be just what colleagues need to encourage them to stick to their principles.

I am convinced that there is a very real and urgent job to be done for Christ through the Christian schools of Zaire. It has been a privilege to share in that work over a number of years and to see the way that the Lord is choosing to build his Church through committed Christians in education.



Ephesians 4 + Luke 6 = ?

PRAYER DIARY

EDUCATION IN INDIA
4-10 October

MANY people in India are very keen for their children to have the opportunity of going to Christian schools because of their high reputation for a good education. Two of the remaining missionaries in India are involved in education work. Pansy James is at Cuttack, who has responsibilities in the Steward School, where she has special charge of the nursery classes. Carole Whitmee is at Balangir and is closely concerned with the work of the hostels. We remember all Christian teachers that by their lives, as well as by their words, they may share with the pupils the good news of Jesus as Saviour.

HEALTH WORK IN ZAIRE
11-17 October

NEW and existing Community Health projects run by church, government, commercial and private agencies are being grouped together in an attempt to provide a logical and efficient national service. In many areas, Christians have been asked to take the main responsibility in administration of the necessary change. This demands integrity, wisdom and sensitivity in dealing with the powerful and influential, as well as the poor and weak, all of whom need to share in the provision of a basic health promoting service.

NEW AREAS OF WORK
France, Thailand and El Salvador – 18-24 October

DURING the last 18 months the Society has accepted the call and challenge to work in these three countries. Pray that the right candidates will be forthcoming for the work in France and Thailand – two couples in each country, initially. The Rev David Mee has been accepted for service with the BMS in El Salvador and early in 1988 hopes to be leaving for there, first for language study and then to work with the El Salvador Baptist Association. We pray that he will be given all the wisdom, grace and courage that he will need.

SRI LANKA
25-31 October

SRI LANKA's tensions and hostilities between Sinhalese and Tamils continue to be in the news. In the midst of this the Church seeks to be a reconciling force. Across the road from Cinnamon Gardens Baptist Church, in Colombo, is the hospital where victims of the bomb-blast at the bus-station are still being treated. The National Association of Church Women in Sri Lanka has made funds available for Cinnamon Gardens Church to help them. Every day lunch packets are provided for the patients and the relatives who stay with them. The church also provides soap, milk foods and vitamins, when necessary. Individual members of the church are visiting them when they can.

THEOLOGICAL EDUCATION IN ZAIRE
1-7 November

WE praise God for those who are called to the ministry. Because they will become leaders some apply for training, or are pushed by their local Church Region to apply, for the wrong reasons. So the Church in Zaire has established a set of criteria to help the churches in the way they select ministers. The student, his wife and family, receive a nominal sum to help them buy food, but prices are high and often food is scarce. So they have to find ways of earning money as well as devoting time to their studies and to practical work in the local churches. At Yakusu Roz Williams and Mama Kuvituanga help in the preparation of student wives and also run a nursery school for their children. At Bolobo, the Rev Lituambela and Irene Masters hold joint seminars for husbands and wives on the subject of the Christian family where traditional roles are tested by Christian values.

MISSIONARY MOVEMENTS

Arrivals

Rev and Mrs D Holmwood on 6 August from Piraquara, Brazil.
Miss C Trundle on 9 August from Pimu, Zaire.
Miss V Watkins on 9 August from Upoto, Zaire.
Mrs C Green on 21 August from IME, Kimpese, Zaire.

Departures

Rev R Deller on 10 August to Porto Alegre, Brazil.
Rev and Mrs K Riglin on 18 August to Kingston, Jamaica.
Mr and Mrs A Brown on 19 August to Kinshasa, Zaire.
Miss B Olding on 19 August to Kinshasa, Zaire.
Miss M Swires on 12 August to Campo Grande, Brazil.
Rev and Mrs D Punchard on 20 August to Curitiba, Brazil.
Mr C Pavitt on 27 August to Luanda, Angola.

Births

On 12 August, in Nepal, to **Mr and Mrs M Roake,** a son, Andrew Michael Stuart Roake.

General Work

Via Charities Aid Foundation: £25.00; Anon: £25.00; FAE Aberdeen: £10.00; Anon Durham: £20.00.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies, and gifts sent anonymously (to 20 July 1987).

Legacies	£
Ada Broadbent	571.48
Mr Hugh Hurst Broom	100.00
Mrs Dorothy N Caulder	500.00
Mrs Clarke	200.00
Miss Priscilla Cocker	3,500.00
Miss H M Coulson	500.00
Mrs Dorothy G Cox	100.00
Miss Louisa Mary Davey	226.73
Mrs Margaret Lauchlan	1,221.12
Miss Elsie Agnes Denne Mendham	250.00
Miss Winifred Mary Minnett	200.00
Miss E L Trerise	100.00
Mrs E M Wheatcroft	100.00
Mrs K J Wintle	5,648.32

BMS LONDON BAPTIST MISSIONARY UNION AUTUMN MEETING

Bloomsbury Central Baptist Church London

Monday 5th October 1987 7·30pm

Refreshments in Friendship Centre from 6 pm

YOUNG PEOPLE'S AND PROMOTION SECRETARY

– AN OPPORTUNITY FOR SERVICE WITH THE BAPTIST MISSIONARY SOCIETY

A good communicator with a deep commitment to world mission is required. As well as initiation and stimulation of general educational and promotional activities, the person appointed will carry special responsibility for young people's work. This will involve general supervision of the Society's work among the 15-25 years age group, with the conduct of conferences for such and training conferences for their leaders. Applications should be accompanied by a curriculum vitae and names and addresses of at least two confidential referees who will be able to comment on the applicant's relevant experience.

Applications by **9 October** to Rev R G S Harvey, BA, General Secretary, Baptist Missionary Society, 93 Gloucester Place, London W1H 4AA, marking envelopes 'Confidential Application'.

NOTICES

MAKE MISSION LIVE!

Workshops for

Missionary Secretaries, Ministers, Youth Leaders, etc. and all interested in mission education

10 a.m. – 4 p.m.

TRURO – Saturday 7 November at Truro Baptist Church

Further details from:

Rev Peter F E Amies
9 Newport Close
Clevedon
Avon
BS21 5DZ
Tel: 0272 875563

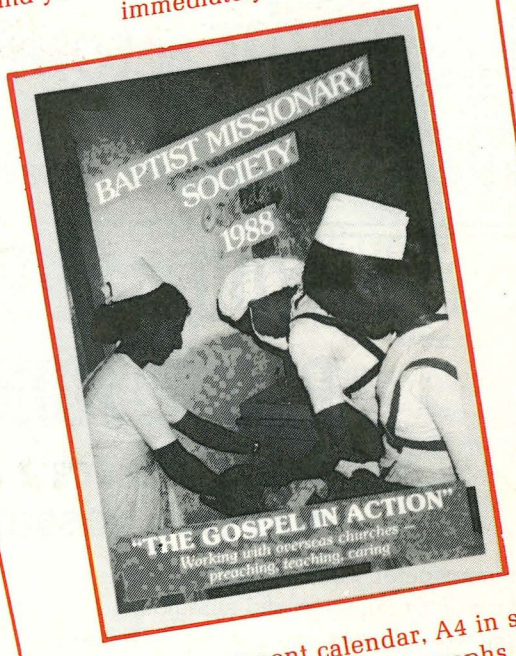
BMS PRAYER GUIDE

The 1988 Prayer Guide will be ready for despatch on 1 November. We are keeping to the design format of the present year, retaining prayers, but we are going back to a yearly prayer cycle as in previous years.

We are keeping the price at 50p – 45p if you order before 30 September – because we believe that this is a vital way of upholding the work of the BMS and the national churches with which it is in partnership.

1988 CALENDARS

These are now available!
Yes really! Just write into Mission House and your order will be despatched immediately.



It is an engagement calendar, A4 in size with 14 full colour photographs illustrating the areas where BMS is at work.

The cost? £1.50 or £1.75 by post.

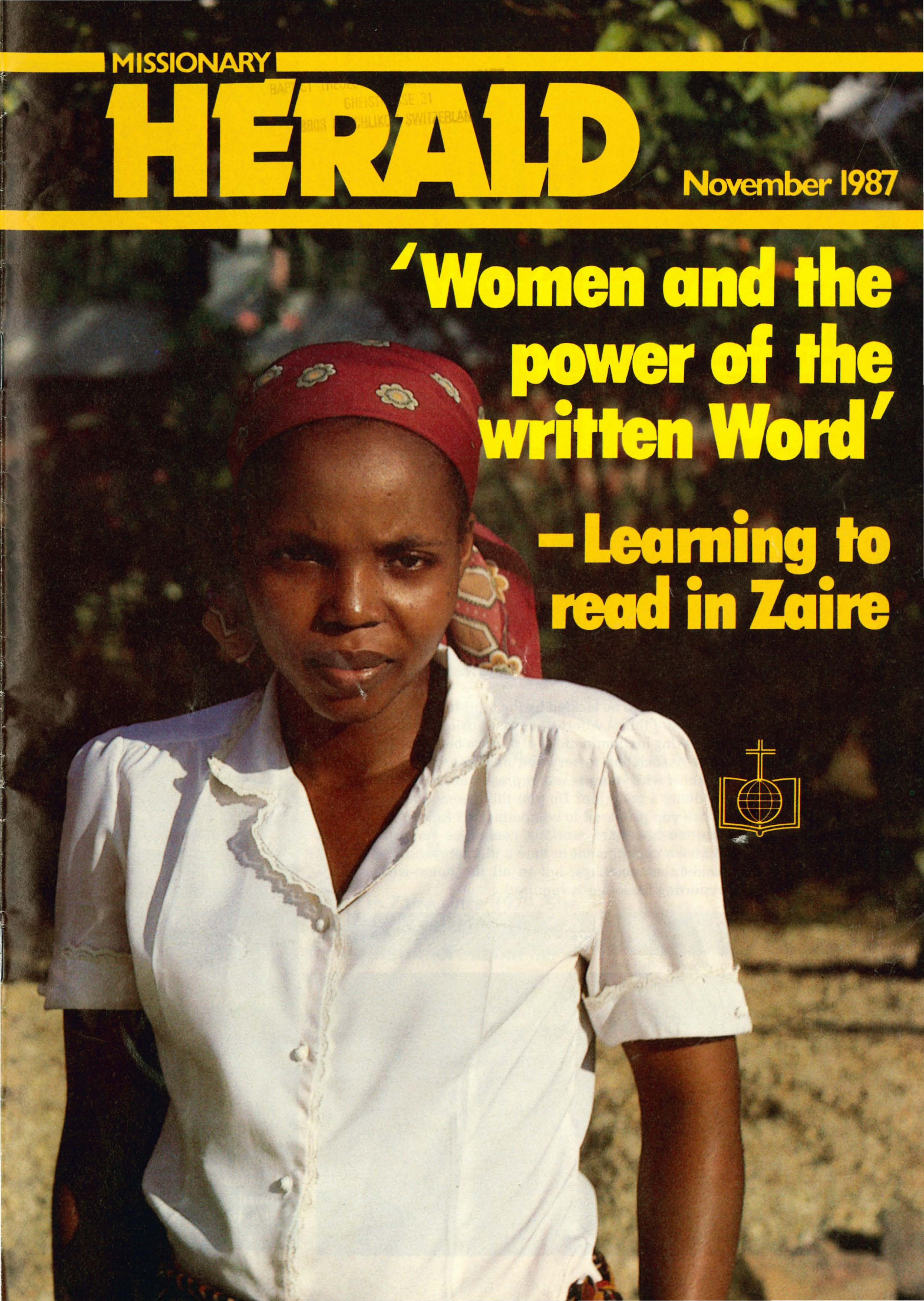
COLOUR POSTERS

The first two in our new series of full colour A3 size posters are now available at £1.00 each, inclusive.

By popular request we have reproduced the cover photograph of the March 1986 *Herald* featuring the two young girls from Nepal.

The second poster is of a Baptism scene in the Kond Hills, India.

MISSIONARY
HERALD
November 1987



'Women and the power of the written Word'

– Learning to read in Zaire

Editorial Comment

THE BMS General Committee meets in the first week of November, the second of the three meetings held each year. Please remember to pray for the committee members on 3 and 4 November. They are not just 'rubber-stamps' approving decisions made by BMS officers and staff, but have a real role to play in shaping the policies of the Society.

If you read Fred Stainthorpe's article this month, you will see that each General Committee member is also a member of at least one sub-committee of the Society. This is where they have the opportunity to get involved in the smaller details of the work, questioning, probing, bringing forward new ideas – in fact doing their job of representing British Baptist churches, justifying our claim that the BMS is indeed the overseas missionary arm of Baptist churches in the UK.

Fred Stainthorpe also makes the point that, as your representatives, they also have the responsibility of reporting back to churches and associations, making clear the claims of world-mission as they are being pursued through the work of the BMS.

Not an easy task and not one to be tackled by the faint-hearted, you may think. That is true and this is where your responsibility comes in. We shall soon be asking for nominations of those to be elected by the churches of your Association to serve on next year's General Committee. Do you know who your present representatives are? Do you think they are doing a good job? Do you think someone else could do it better? Are you prepared to be nominated? Remember, the General Committee is a hard working committee requiring members who can give a commitment in time and energy, not just when attending scheduled meetings, but in all the home-work, preparation and reporting back that is required.

MISSIONARY HERALD
THE MAGAZINE OF
THE BAPTIST MISSIONARY SOCIETY
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MISSIONARY HERALD
THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

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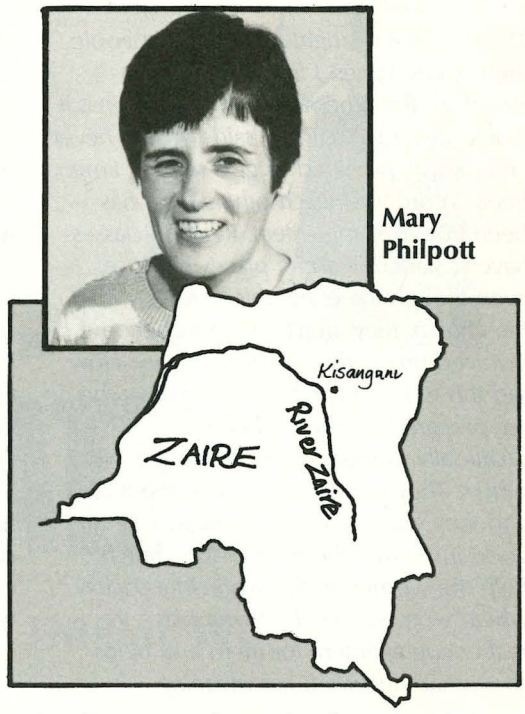
We share in the work of the Church in:

Angola	France	Sri Lanka
Bangladesh	India	Thailand
Brazil	Jamaica	Trinidad
El Salvador	Nepal	Zaire



Mary Philpott

'WE WANT TO READ!'

Mary Philpott has been a BMS teacher in Zaire since 1979. She lives and works in the town of Kisangani in the Upper River region of Zaire. In this article she explains more about her literacy work among women.

'Lakisa biso!' (Teach us!) That was the title of an article I wrote for this magazine in 1984. *Three years later that is still the plea on the lips of the Christian women in the Upper River Region of Zaire. The desire to attend retreats, services and Bible Studies has not lessened one little bit. Their faith and desire to grow in the Lord is a great challenge.*

Four years ago the literacy work was still in its beginning stages in Kisangani, the city where I live. So, what has happened since then? Have the reading classes grown and begun in other parts of the region as was hoped? Let me share with you an exciting story – the joys and problems too!

When a new venture starts it is a widely accepted fact that, initially, there's often a lot of enthusiasm. However, when the problems come then sometimes that wanes! This has been the case to a certain extent in the literacy work in Kisangani.

Reading groups began in all six central parishes in the city but only three continue to function on a regular basis. Another class meets from time to time but only after a lot of encouragement from me! The women in the church are keen but sadly their Pastor hasn't been too supportive in ensuring that they have a regular teacher. I have often noticed that, not only in the literacy work, but in the women's work in general that if the local pastors and church leaders aren't backing the women up then they so easily become discouraged.

Who are the classes for? The answer is easy – for anyone who can't read or who has a desire to improve their literacy skills. Due to a shortage of adequate educational opportunities within the country generally, considerable numbers within the church cannot read. Even if they possessed a copy of a Bible it wouldn't help them much as they would be unable to read it. Others can read but very poorly and sometimes, as they read aloud during a meeting, it proves difficult to understand what they are saying! Although I work amongst women I frequently stress that the reading classes are open to anyone and it's a real joy when I see men sitting alongside the women in a learning situation. Indeed, when I visited one of the reading classes in Kisangani a little boy was present. His father sent him along because he was concerned at his lack of progress at school! The classes are for Christians and non-Christians alike. In one church in Kisangani it has become a means of outreach. Two non-Christian women started attending and, after a while, they expressed a desire for baptism and church membership.

The classes are taught by the local people themselves. When I first attempted to introduce the scheme some told me that it would never work. They said I would never find people prepared to give of their time freely in order to teach others. That has been true to some extent. Reading classes haven't started in some places because, even though there are able readers within the church, they aren't willing to become involved unless they receive a salary. How sad this is. However, there are many who are prepared to give of their time sacrificially to share their knowledge with others. They know how to read the Bible and they want others to know too. How good it is when the men of the church help the women in this work. In a society where women take the lower place this is a real encouragement for them and helps show that their work has meaning.

The teachers certainly don't have an easy task! Zairians aren't known for their good time-keeping and as the members of the group arrive more late than early and in 'dribs and drabs', the patience of the teacher can often be tested. A major problem is the shortage of materials. I have been able to provide books of simplified Bible passages for those who have progressed in their efforts. However, only the teacher in an introductory class is able to receive a copy of a book and this is obviously ideal for those in the beginning stage of reading. I visited a village where I'd been previously and given a copy of a book so that the work could begin. It had not done so because the leader was waiting for sufficient copies of books so that every woman could receive one. I attempted to encourage her by sharing news of others who, despite the lack of resources, were now reading for the first time. Again, another major difficulty is the fact that the husbands of the women are not always supportive and thus a woman might be thwarted in her desire to learn. This, obviously, is not a problem in a Christian marriage.

One would expect that, since the work initially began in Kinsangani in 1983, results there should now be in evidence. Indeed this is the case and women are rejoicing and thanking the Lord that they are now able to read His Word for themselves. Some are taking a turn in speaking in the Women's Meeting or in leading morning prayers in their local church. It was a particular thrill for me when, visiting one of the Kisangani groups, to be read a speech of welcome written by a lady who could not read or write when I'd first met her a couple of years previously. As women are progressing in their attempts to read, some others who grew discouraged and left the classes are now returning as they realize what they have missed! There's joy in Kisangani but in other parts of the region too. Women have left work in their fields in order to attend classes and their enthusiasm to learn is now bearing fruit. Classes in the villages in forest areas are smaller but, nevertheless, if it's only two women in the church who learn to read and understand God's Word more fully it is still a cause for rejoicing. I attempted to convey this to a pastor in a village church who was concerned that only a handful of women were coming to him for instruction.

The literacy project is gradually spreading to other areas of the region but communication is poor, and, so often, news concerning these groups is sparse. It is often only as I travel that I gain information. Therefore, I count it a priority to spend longer with the village folks giving more concentrated support and encouragement. After journeys it's obviously good to hear what new reading classes have been formed. However, I'm more interested as to whether they are still functioning six months later. For the work to flourish I'm convinced that, whatever help is given, has to be on a regular basis. Even so, there are those who have yet to be convinced of the importance of learning to read. The women in the existing groups will tell them what a lot they are missing. Hard work it may be, but many are now reading God's Word for themselves and sharing it with others. That makes it all worthwhile.

CHOLERA EPIDEMIC, BOLOBO

IT started in February and was still spreading in September according to a report received by Dr David Masters.

'At present, at least 20 new cases and three deaths occur each day in the health zone,' he says. 'Altogether this diarrhoeal disease has claimed over 100 lives. Each patient needs £10 worth and 10 pounds weight of medicines, on average.'

'Deaths in this easily cured disease are due to:

(a) Inability to get sufficient drugs in or through the capital city for logistic rather than financial reasons.

(b) Insufficient staff to ensure adequate drinking of rehydration salt solution, let alone fluid balance control or barrier nursing.

(c) Refusal of many patients to drink adequately because they regard their death as inevitable by reason of age and/or witchcraft.

'Please keep praying. The hospital staff are tired, especially the Zairian nurses, whose salary (£8 a month) buys half what it did nine months ago. The people are angry at this unexpected financial burden and tired from many wakes (funeral vigils). Introducing healthier habits of hygiene is not helped by this atmosphere.

'Praise God for the Missionary Aviation Fellowship who fly in any drugs that can be obtained in the capital, and for the BMS relief grant, which should cover these freight bills.

'Pray that Christian love may be seen at the bed or mat side, and Christian integrity in the sharing of meagre resources.'

IDENTIFY... ADJUST... EVALUATE...

Whatever happened to Gift and Self Denial Week?

SOME NEW BMS MATERIAL IS AVAILABLE TO HELP YOU IDENTIFY MORE CLOSELY WITH THE WORK OVERSEAS

FOR some time now, most churches have not been observing the 'official' BMS Gift and Self Denial Week at the beginning of November. Instead they have taken the special leaflets and envelopes and used them at another time in the year, often linked with missionary deputation Sundays.

Although we accept this change and see the need to fit into the evolving patterns of church life in the UK, the Society still feels that it is right to emphasize the sacrificial element, on the part of Baptists in Britain, which is an essential part of our world mission involvement.

So, this year, we have produced not one leaflet but three. They are undated and can be used at any time within a church's programme.

Stand with them...

. . . asks, 'How close do you feel to those who are working with the Church overseas? Have you ever felt you would like to share more in the life and work of missionaries?

It goes on to suggest ways in which, by using The Herald, *missionary prayer letters, and other material, church members can identify more closely with folk working in the Church overseas.*

This leads on to an adjustment of daily priorities so that more time can be spent in prayer and an evaluation of the cost of mission as each person seeks to understand the implication of Christ's call to 'go'.

PRAYING FOR...

. . . Missionaries
. . . National Christians

These are two other leaflets to go with the above. One, which includes the photographs of all our serving missionaries, picks out some of the difficulties which missionaries have to face, so that we can pray with understanding. The other focuses its attention on the particular needs and problems of national Christians in the overseas churches.

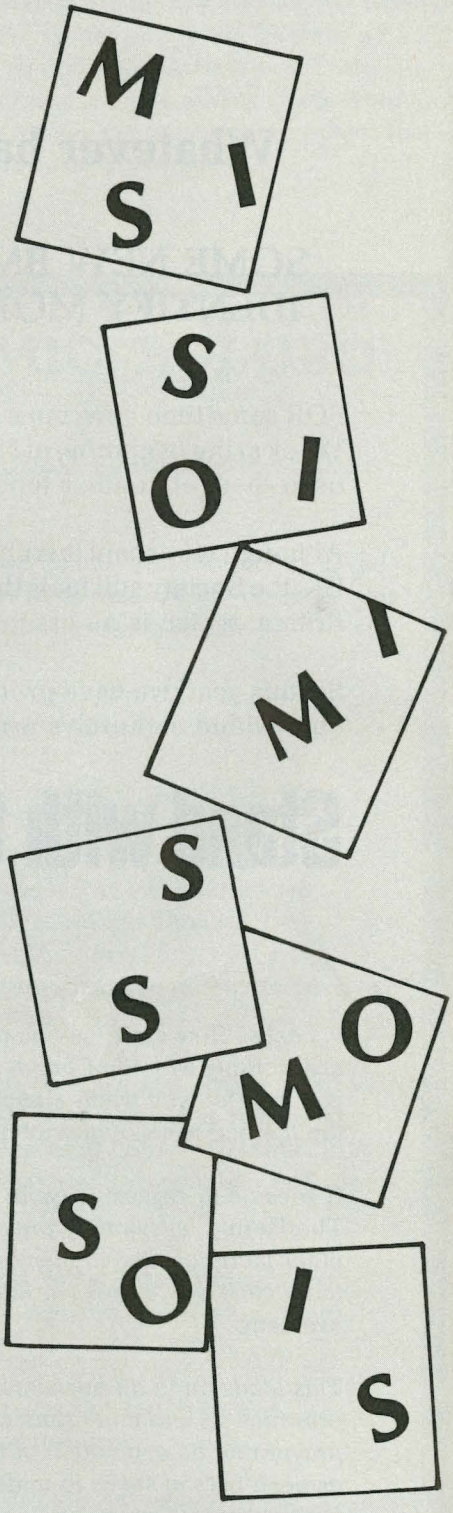
Order forms for this new material have been sent to missionary secretaries, but if you have not received one and would like copies of these leaflets and a supply of offering envelopes, please write to:

BMS, 93 Gloucester Place,
LONDON W1H 4AA

SOME REFLECTIONS ON WORLD MISSION

Iwan Davies

TWO years have now passed since I visited Bangladesh as part of a young people's delegation of the Baptist Missionary Society. The purpose of the visit was educational and experimental in that its aim was to inform both about the nature of mission overseas as well as emphasizing the cultural and social atmosphere of the Christian community in South East Asia. I believe that sufficient time has now elapsed to enable the formation of a sufficiently informed perspective to emerge regarding my experiences. In this article I would like to concentrate on these things: The meaning of the term 'mission'; The missionary with the BMS; The continuation of mission.



WHAT DOES THE WORD 'MISSION' MEAN?

The word 'mission' has in our time taken on the provocative connotation. For many it stands for atrocities committed in the name of Christianity or for the power of a mission movement, usually American, in a 'broken back' state, a crippled economy with little or no source of foreign revenue. As such it constitutes the American 'presence' overseas. Many others regard the term as being anachronistic, a throwback to eighteenth and nineteenth century non-conformity and reflecting spiritual narrowness. This approach would applaud Band Aid, Sport Aid and Development Aid but would draw the line at 'religious propaganda'. Some Christians subscribe to one or both of these approaches.

In fact the word 'mission' is very much more complicated than the above would suggest. Certainly, the Christian church has no monopoly over its use and indeed it has become a bye-word in the politics of diplomacy. The Anglican Church has recently adopted the word to describe its humanitarian initiatives as in Terry Waite's celebrated 'mission' to the Lebanon. Nevertheless, the core of meaning which underlies the term 'mission' goes hand in hand with Christian witness. It is an indispensible word which informs the church of its obligation to discipleship which knows no geographical, ethnic, cultural, economic, social or political barrier. As such, the use of the term 'mission' unsettles an introverted theology by anticipating God's sovereignty and demonstrates how human beings of all races can live and work together. It may be that the offence in the word 'mission' to many of our contemporaries reflects the fact that mission represents a threat both to church forms as presently constituted as well as to the world.

THE MISSIONARY WITH THE BMS

The BMS is a voluntary association as described in 1792 by William Carey's classic treatise 'Enquiry into the obligation of Christians to use means for the conversion of the heathens'. There is no doubt that the BMS has developed into a highly efficient organization for sending and equipping people for the purpose of Christian proclamation and service overseas, as well as mustering 'home' support and interest for the work. In addition, the movement has produced its own spirituality which is demonstrated on the gravestones of young men and women, which I saw in Serampore, Barisal and Dhaka – the ultimate self-denial for the sake of the Gospel. However, today's missionaries are to some extent protected from the worst inconveniences by the efficiency of the BMS and its ability to respond effectively to emergencies. Moreover the modern missionary no longer answers by necessity a lifetime call and would certainly not get a visa for this. Thus in India, no new visas for missionaries have been issued for several years and neither have many visas been renewed. The response to this has been to initiate a VSO-type programme where young people are sent for a short period of no more than 6-12 months.

Many missionaries are on short terms of service with the BMS of between 2-3 years. An important reason for this phenomenon is that the BMS works in partnership with the local Baptist church and expatriate Christians who take overseas contract posts do so on LOCAL terms. The great advantage of this is that the missionaries are in positions where they are wanted; had a local person been available they would not have been appointed, and when one is available they will not be re-appointed. In a very real sense therefore the modern missionary is vulnerable.

THE CONTINUATION OF MISSION

The very essence of the Christian faith involves mission. Unlike Judaism, Buddhism and Hinduism, Christianity has spread through cross-cultural contact. It would be simplistic to maintain that there is a 'Christian world' as distinct from a 'non-Christian' world, and it is more realistic to refer to 'mission in six continents'. However, it must be conceded that Islamic expansion has been spreading out from a central point and by and large maintaining the allegiance of those it reaches. This is not true of the Christian experience at least in the West where allegiance has waned. To arrest this decline it would appear self-evident that the certainty of the incarnation should be proclaimed. Otherwise it is as though God has remained in His Heaven and Christ's living body which is the church will become merely of archaeological interest as is graphically demonstrated in North African Arab countries as well as the Gulf States.

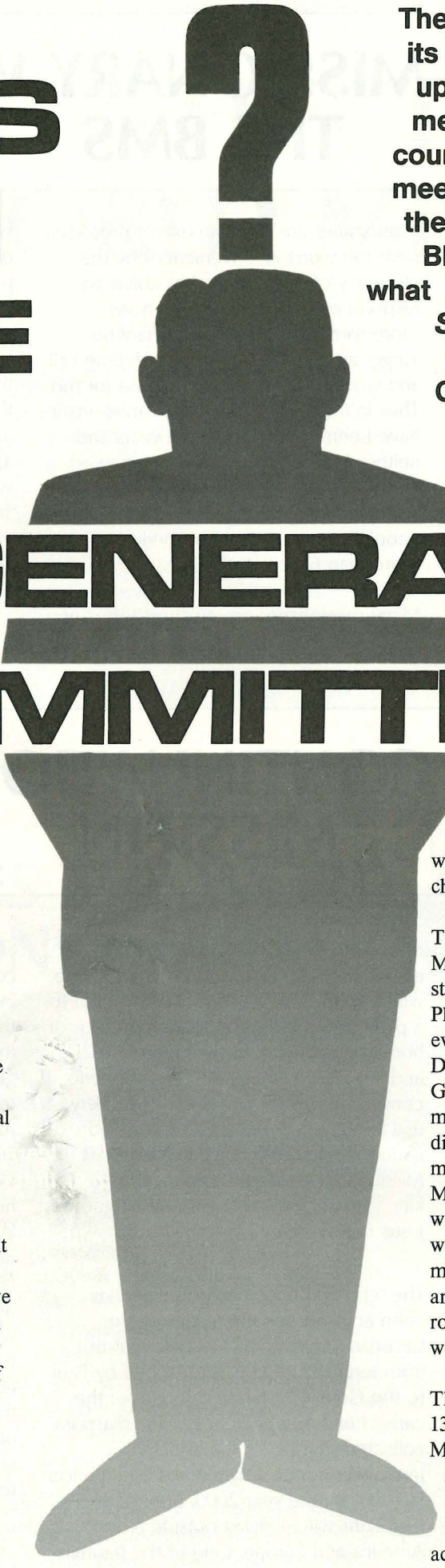
The need for dialogue with Islam is essential in the future of mission. The task of mission to Islam will involve the elaboration of a systematic theology; one which is not abstract, but rather related to a particular context e.g. the importance of human dignity, the elimination of racial and sexual discrimination, the prophetic concern for justice and mercy. In a very real sense, these are Kingdom of God issues. As Stanley Jones, the Methodist Missionary would say: 'Jesus is the kingdom personalized, and the kingdom is Jesus universalized'.

The 'ebb and flow' of the Gospel has been an aspect of the history of the Christian Church. The Gospel went out from Jerusalem and was preached by Paul to the Gentiles. Even at the time of the early church the churches of the diaspora collected money for the saints in Jerusalem. In our situation it is a numerical fact that by the year 2000, 60% of all Christians will be living outside North America and Europe. One of the traumas Christianity has suffered in recent years has been the breakup of Christendom, i.e. the alliance of church and state. The conditions that made this alliance possible in the past no longer obtain. This heralds the dawn of an era of new universality in the history of the church. A time of genuine solidarity between Christians in the six continents is a positive benefit from the dissolution of the church.

When last August Desmond Tutu vented his wrath against the indifference of the West to apartheid – 'the West can go to hell' – this was more than a sharp off-the-cuff remark. It was a signal to our age. It was a sign of loss of hope that the western world might rise above self-interest. More than anything else, this demonstrates the need for Christians to become global in their vision. Our world needs the Gospel understood in terms of salvation and grace, in terms of the kingdom and in terms of the liberating gift of the Spirit.

Iwan Davies lectures in law in Cardiff

HE'S ON THE ? GENERAL COMMITTEE!



The BMS General Committee is its main governing body. Made up of over 130 Baptist Church members from all areas of the country, the General Committee meets three times a year, under the guidance of God, to decide BMS policy and direction. But what do the members do! *Fred Stainthorpe* takes us into the mysterious world of the General Committee member.

OUR Christian service begins in simple ways. We may be asked to give out hymn books or wash up some dishes or read a lesson. As time goes on we move on to different activities. These are not necessarily better or more important but they are more public. We speak at the Young People's Fellowship, we give hospitality to a visiting preacher or we represent the local church at a Conference and little by little we progress. Some go further. They become members of General Committees. The summit stares them in the face. Only the Pope and the Secretary of the BU have gone up higher!

Such positions can be regarded in different ways. One is that they enable people to travel at other people's expense. They have days out, maybe in London, and can fit in some shopping at the same time. Another is that they have access to the corridors of power and to the ears of the mighty. Another and better way is to regard them as a privilege, and an opportunity for ministry.

The Roman God Janus was depicted with two heads, able to look both into the past and into the future. The General Committee member is the same. He or she is in the best sense a 'Mr Facing-both-ways', commissioned to represent the churches to the Society and vice-versa.

To many Christians the working of a Missionary Society is a great mystery. Its staff enter the door of, say, 93 Gloucester Place in the morning and reappear in the evening but what do they do in between? Do they do anything? Membership of a General Committee dispels much of the mystery. The visitor becomes aware both directly and indirectly of the many ministries performed by the staff of Mission House. Some of them become well-known and receive honour for their work but the most insignificant and unseen make the work of those up front possible and we should value the work of the back-room boys. Perhaps they will read these words and realize that they are noticed.

The General Committee comprises about 130 people and meets three times a year. Much of its preparatory work is done in smaller committees and each convenes regularly. Each General Committee member attends one or more of these according to gifts and inclination and in them the kaleidoscopic work of mission can be perceived. Home Organization, Finance

and General Purposes, Medical, Agricultural and Overseas Committees deal with many matters. This arrangement enables people with varying gifts, expertise and interests to use them best.

The Overseas Committee member can be likened to the owner of a village store who is suddenly transported to Harrods. His mind boggles. Soon after convening he joins a smaller group to hear the reports of returned missionaries. He hears of their work in detail. He learns things which they may not have time to say on deputation. He hears about their hopes, problems and fears as well as their vision. The doctor's wife in Africa has begun a literature project; the Asian representative's wife has become involved in the school for missionaries' children; the Brazilian missionary describes his church's growing awareness of social needs and the Zairian teacher expresses her joy at being able to preach more often. The smaller groups assemble and reports are given from each of them. Longer reports from overseas regional representatives give an overview of their travels and the member's mind begins to reel. He thinks 'That half was never told to me!'

It is difficult to remain unmoved by such a recital. One feels a sense of high privilege at hearing so much about God's work. Yet this privilege imposes a responsibility. He is a representative of the churches. They too need to know about what God is doing and, sadly not everybody reads the *Missionary Herald.* Here the Committee member can help to fill the gap. Deputation poses a serious and in some ways a growing problem to the Society. Even the recent appointment of Area Representatives cannot fully meet the demand. Here the Committee member could find the other arm of his job in reporting back to the churches some of the news he hears in London.

Each sub-committee has its particular role to play and members can alert home constituents to current needs and opportunities through worship services, sectional meetings, District and Association gatherings and ministers' fraternals. Are you ever short of a speaker? Discover the name of your local Committee members and invite them along! Likewise the General Committee member is uniquely placed to make known the views of local churches to the Society. Where we have matters for praise, concern or blame we should not remain silent but ask him to voice it in the right quarter.

Committee meetings are usually held in London, but once a year the summer gathering takes place in the provinces. This enables the staff to see green grass again and also helps local churches to get up-to-date with the Society's work. Two hundred missionary enthusiasts cannot easily be kept quiet and the concluding rally often brings great inspiration and a missionary challenge to some who might not normally hear it. Why not invite the next summer Committee to your area? It may be just what you and they need.

JAMAICA – THE PARTNERSHIP CONTINUES – '87

Keith and Jackie Riglin

This year has certainly been eventful in the lives of Keith and Jackie Riglin. They left Britain in mid August for Jamaica where Keith is serving at the United Theological College of the West Indies. Their journey to the Caribbean came just a few weeks after learning that Jackie was expecting their first child.

Keith has been finding out more about his work at the College.

'In addition to lecturing at the UTCWI in Philosophy, The Reformation, and Pentecost to 451 AD, I will have responsibility for the Baptist Students at the College. This will involve looking at ordination, infant dedication and the Eucharist.

'I am also involved in tutoring Baptist students in "Introduction to the Bible" during their pre-college year.'

MISSIONTALK
MISSIONTALK
MISSIONTALK
MISSIONTALK

WHOOPS! THERE GOES TWO MILLION!

In our update, last month, on the need to reach our financial target by the end of October, two million got knocked off the target figure, which should have read £2,371,414.

The amount still required was, however, correct at £800,000.

Remember it helps the Society considerably – not having to borrow from the bank – if church, auxiliary and association treasurers send in BMS money regularly rather than holding on to it until the end of the financial year.

TABLES TURNED

Ron Armstrong, the BMS Scottish Representative, is usually in the interviewer's seat, questioning missionaries about their vocation and daily tasks. But when he visited George Square Baptist Church, Greenock the other month, he found the tables turned.

Ron was leading a two day missionary training event, but during the Sunday morning service he found himself interviewed about his own work.

'How did you get into this work? What does it involve? is it rewarding, or just frustrating?'

These and questions like them were fired in a regular barrage.

'I found the exercise quite a refreshing change from regular routine interviewing,' said Ron.

'I had absolutely no advance glimpse of the questions, so I was kept on my toes. The questions were really challenging and provided an opportunity for communicating the missionary message to a full church in a new and interesting way.'

SAVE YOUR STAMPS!

Used stamps can provide money for world mission! By sending off any used stamps – British or foreign – the BMS Stamp Bureau can turn them into much needed funds for world mission. If you, or your church would like to contribute stamps – send them, all parcelled, to:

BMS STAMP BUREAU
Kiloware/Sorting Dept.
Rev R Cave
77 Hurst Park Avenue
Cambridge CB4 2AB

EUROPEAN BAPTIST YOUTH TOLD TO 'SHINE' AS LIGHTS IN PORTUGUESE CAMP

LISBON PORTUGAL – More than 180 young people and youth leaders attended the 7th European Baptist Youth Conference 1987, held at the Portuguese Baptist Campground, 21-30 July. They represented thirteen European countries and ten different languages. The Annual Conference is a major activity of the European Baptist Federation Youth Committee. This was the first time an International Conference of this nature has been hosted in Portugal.

The theme, 'Shine as Lights in the World' challenged youth and leaders to return to their respective countries, homes and churches to make a 'difference' in Europe and the world. In a genuine way the barriers of languages, cultures, governments, and personalities were overcome by the characteristics of power, love, and unity of the Body of Christ.

A special delegation of nine youth leaders from the German Democratic Republic requested prayer for the youth work and churches in the other seven European countries who were unable to attend.

EBPS

P.S. In the September 'Missionary Herald', new candidates were introduced from the Summer Session of the BMS General Committee. We omitted to say that Alan and Ruth Wood came from the Corporation Road Baptist Church in Darlington. We all wish them every blessing as they prepare to leave for service in Zaire.

TEACHERS FOR CHINA

Teachers of English, graduates with TEFL qualifications and experience are, we hope, going to be needed again for two year appointments, from August 1988.

Churches and missionary societies are again expecting to work together in response to a request from the Amity Foundation in China.

A second category, of graduates to be used in English conversation, is also expected to be needed.

If you are interested in working in China please write to:

The Personnel Secretary,
The Baptist Missionary Society,
93 Gloucester Place,
LONDON W1H 4AA

BAPTIST WOMEN'S DAY OF PRAYER 2nd NOV 1987

'God's Command: Be Peacemakers'

As Baptist women across the world join together in prayer and study, the BWA Women's Department hopes that more women's groups will participate in this global event.

'God's command is to be peacemakers,' says Edna Lee de Gutierrez, BWA Women's Department President. 'Let us join our hearts and spirits in a common prayer: that God's command may be a daily experience in our lives, being peacemakers and working for peace as we give testimony of our faith and share the good news that peace is only possible through Jesus Christ, our Lord and Saviour.'

MISSIONTALK
MISSIONTALK
MISSIONTALK
MISSIONTALK

PRAYER DIARY

THEOLOGICAL EDUCATION IN ZAIRE
1-7 November

Praise God that people continue to respond to God's call to become ministers and pastors in the church in Zaire. Because they will become leaders there are some who will apply for the wrong reasons. The CBFZ has established a sheet of criteria to help churches in their selection.

The student, his wife and family, receive a nominal sum to help them buy food but prices are high and often food is scarce. Therefore, they have to find ways of earning money as well as devoting time to their studies and to practical work in the local churches.

Roz Williams and Mama Kuvituanga help in the preparation of student wives and also run a nursery school for their children. At Bolobo, the Rev Lituambela and Irene Masters hold joint seminars for husbands and wives on the subject of the Christian family where traditional roles are tested by Christian values.

HOME BASE
8-14 November

Right from the beginning the BMS has depended on a strong home base concerned for World Mission, so those in the Mission House are vitally concerned with those overseas.

Remember the Officers and Secretaries of the BMS, asking for wisdom and sensitivity for them in all the leadership and decisions they are called upon to give.

Give thanks for the continuing flow of enquirers about service and the increased number of candidates – pray for them in all their preparation and as they settle into new spheres of work overseas.

EDUCATION IN ZAIRE
15-21 November

Chris and Christine Spencer have recently returned from furlough and after several years at the Baptist School of Theology in Yakusu are now at Mbanza Ngungu where they are involved in Christian Education. Pray that they may settle happily with their family in this new place and to this new work.

In the High School at Kisangani, Annie Horsfall reports that classes are larger than ever, with over 60 to a class. Despite all the problems, there are encouragements – good State Exam results and teachers showing great devotion in spite of irregular salary payments.

After six months furlough earlier this year Pat Woolhouse is now back at Kimpese; continuing her work in the High School at CECO and helping in the Bible School.

CHURCH WORK IN ZAIRE
22-28 November

Missionaries are invited to work in Zaire to fulfil certain specific functions, whether in education, medical work, development, theological or other work and this would be the missionary's prime responsibility. Additionally, every BMS missionary becomes a member of the church in Zaire and can be asked by the church to fulfil responsibilities within it, in the same way as Zairian Christians. These duties themselves provide abundant opportunity for Christian service and witness. Some missionaries are elected as deacons, some are involved in Bible study groups or evangelistic outreach and others are involved in pastoral visiting. Those who have been serving in Zaire for a longer period are often looked upon by the church leaders for advice and they need the wisdom and guidance of the Holy Spirit.

COMMUNITY INVOLVEMENT IN BRAZIL
29 November-5 December

Baptists in Mato Grosso do Sul, Brazil, are initiating schemes to help some of the poorest members of society.

In the state capital, Campo Grande, a 'Friendship House' aims to enable families to overcome the social disadvantages of poverty, illiteracy and unemployment. Centres have been established in four areas (favelas) of the city. Self-help groups have been organized among mothers so that, say, five join forces. Four go out to work and amongst them, support the fifth mother who stays at home and runs a creche for all their children. Extra (remedial) lessons are provided for favela children who are at school – enabling them to get maximum benefit from their studies.

Please pray for all those influenced by this practical concern, for Frank and Peggy Gouthwaite and Margaret Swires as they lead this work.

A taste of my own medicine...

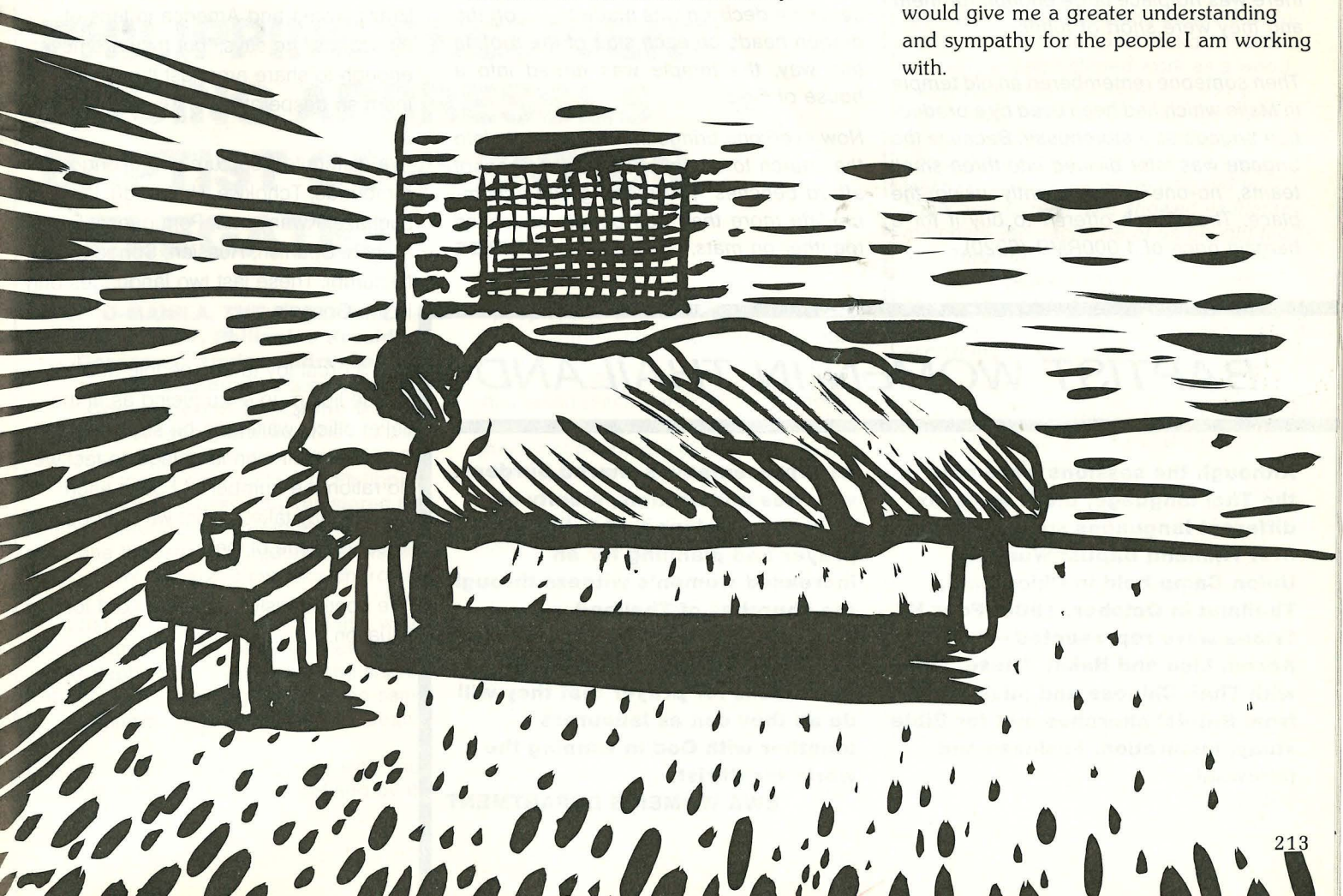
One missionary's experience of medical care in Zaire

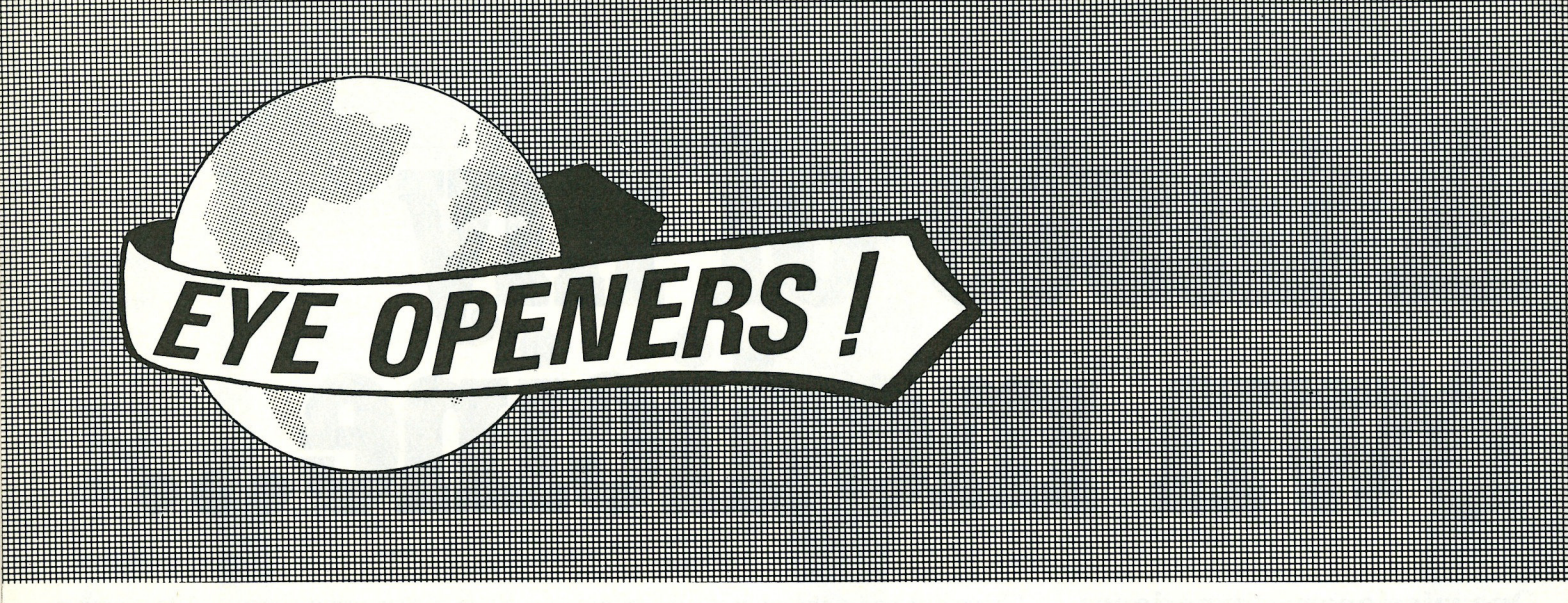
MY illness in Zaire was a very challenging experience. One gradually becomes immured to the certainty that few people who get sick in the city are going to get adequate medical care. They haven't the money or the resources so gradually if you are to function at all you harden your heart, accept that fact and do your own tiny job, in your own tiny sector of the great need. This is OK — until you get ill. I had been told that illness is always worse out here than at home. You are sicker, hotter, more tired, ache more and feel more alone.

I have just had a throat and subsequent chest infection, I can never remember feeling so ill. I have known for a long time that I was far from well — I could get up earlier in the morning, work later at school and at night I could never catch up with all I was trying to do. It is no use saying 'I'm tired' — by December 1st, everyone is tired, and others are visibly ill, but haven't given up.

Then Sunday night — when it hit me — my temperature soared, my throat was a flame thrower down the whole length of my body and although it did no good I could do nothing but cough. Kind friends visited me and gave me some medication and sent for the senior missionary.

She's a dispensing chemist. After coming over later, she leaned over and put her ear to my chest and then to my back. Well, she wasn't a doctor but it was a skilled diagnosis — Tetramycin for seven days. But if I had been in the city there would have been no help. If I had money, the dispensary, eager to make a sale, would have sold me anything, regardless of its suitability. But suppose I had lain there to 'sweat it out' for a long time, with no help and no nourishment. I have had to make many, many people do just that when I have had to refuse to pay prescription fees of between two and ten pounds. What chance would I have had? I gave thanks for the care and medication received. I pray that through this experience the Lord would give me a greater understanding and sympathy for the people I am working with.





A NEW CHURCH BUILDING FROM AN OLD TEMPLE

The Majie Church is in the Xishan District of Kunming, China. The old church building was demolished in 1957. After that, Christians had to meet in private homes.

In 1981, the Majie congregation was allowed to meet publicly again, but they had to meet in a rented house. As rents rose from year to year, they had to move from place to place. By October 1984, they were frustrated with this situation, but still there was no place large enough for them and they were short of funds.

Then someone remembered an old temple in Majie which had been used by a production brigade as a storehouse. Because the brigade was later divided into three small teams, no-one was currently using the place. The church offered to buy it for a bargain price of 1,000RMB (£220).

Still, some members of the congregation had second thoughts. They asked how Christians could use a Buddhist temple as a place of worship. For many of them, a temple means a house of idols and thus of Satan. The issue became quite controversial among the members.

Finally, the problem was solved when someone pointed out the example of Jesus cleansing the temple. Why couldn't they, too, cleanse the temple in the name of Jesus? A decision was made to cut off the dragon heads on each side of the roof. In this way, the temple was turned into a house of God.

Now everyone brings their straw mats into the church to sit on, because they cannot afford benches. The building can accommodate more than 300 people squeezed together on mats. **BRIDGE**

WAITING TO BE SERVED WITH BIBLES

IN Angola, the work of Bible distribution is going well. According to João Makondekwa, Secretary for the Bible Society in Angola, there is more demand for Bibles than can be met.

'We receive them from England, Portugal, Brazil, Korea and America in tens of thousands,' he says, 'but they are never enough to share amongst those who need them so desperately.

'We distribute Scriptures in Kikongo, Kimbundu, Tchokwe, Umbundu, Luvale, Luchaze, Kwanyama, Portuguese, English, French, Spanish, Russian, Songo and Nkhumbi. These last two languages only in the Gospels.

'It is a great joy to see people at Bible House lining up – queueing as at the ticket office, waiting to be served with Bibles in their own language. In fact we do ration the number of books each person may take so that we may be able to serve some of them.

'We continuously praise the Lord for this situation.'

BAPTIST WOMEN IN THAILAND

Although the sessions were held in the Thai language, there were six different languages spoken at the first Thailand Baptist Women's Union Camp held in Chiengmai, Thailand in October, 1986. Four Hill Tribes were represented – Lahu, Karen, Lisu and Hakai. These, along with Thai, Chinese and missionaries from Baptist churches met for Bible study, inspiration, business and fellowship.

As representatives shared burdens, victories and dreams, a unity of purpose developed. This led to prayer and planning for an increased women's witness through the churches of Thailand.

The Thailand Baptist Women's Union asks for prayer that they will do all they can as labourers together with God in winning the world for Christ.

BWA WOMEN'S DEPARTMENT

What's happening in the Church around the World

ASIAN RURAL INSTITUTE

The Asian Rural Institute in Nishinasuno, Japan, may not be well known to many, but it provides training for over thirty people from Asian and South American countries. The trainees live in the Institute for a year and take short courses depending on their interests and needs in the home countries.

Luis Moran serves as the Secretary of the Association Bautista de El Salvador (Baptist Association of El Salvador). He is concerned about the landless farmers of his country who are at the mercy of a few landlords. He said that the Baptist Association collected free will offerings to purchase land where farmers' families live and work. He is hopeful that his short stay at the Asian Rural Institute will enrich him in his work. He asks the prayers of everyone for the farmers of El Salvador and for the Christians who try to help him in any way they can.

BWA WOMEN'S DEPARTMENT

PHILIPPINE PRESIDENT AQUINO ADDRESSES BAPTIST CONVENTION DELEGATES

METRO-MANILA, THE PHILIPPINES – On 22 May 1987, Philippine President Corazon C Aquino addressed the 52nd annual assembly of the Convention of Philippine Baptist Churches, Incorporated. The fact that she accepted the invitation to speak was a first in the 77-year history of Philippine Baptists. The assembly registered the highest attendance on record, with more than one thousand delegates and visitors from the 213 member churches.

In her address President Aquino, while not one herself, said she has friends who are Baptists, and with them she shares 'not only the same faith but also the same intense devotion to certain ideals'.

She also said she 'would agree with your view that the nation is defined by its people, and a people rightly judged by the kind of society it has built'.

Referring to the 'Yellow Revolution' which has taken place here causing people to turn 'from despair to heroism', she said 'many people have experienced the light of the Gospel in all the years of darkness. Now that light has been kindled, it continues to spread and grow, even in the noonday brightness of our freedom', she said.

Concluding, the President thanked 'our Baptist friends for having been, and continuing to be, part of our inner revolution. . . . May Christ once again hold the floor and steer (the members of our government) to straight paths as they work to serve our people'.

EBPS

A TESTIMONY FROM BOLIVIA – GOD'S POWER AND PEACE ARE ALIVE AND REAL

Pedro: I am 23 years old and was born near the Mamore river in eastern Bolivia. The only school was some distance away, but I had no money to travel so far. When I was very young I started work as a wood cutter and farmer's helper. In 1981 a missionary from the Bethesda Floating Clinic visited my home. She talked to us about the Word of God. We were five young people in the home who did not know how to read, she showed us literacy materials and each one of us bought the text. Three learned how to read but I had no one to help me and couldn't learn. I had a real desire to learn to read and share the Word of God with others, but everything seemed useless.

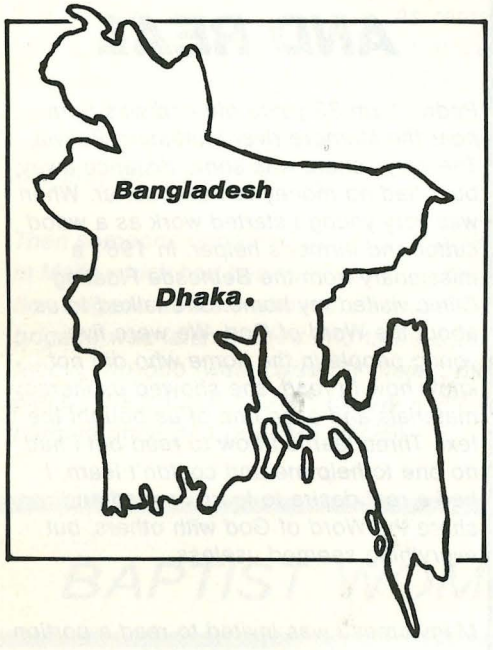
Many times I was invited to read a portion in our little church and I said I am not prepared. No one realized I was illiterate. Four years I waited for someone to come and help me. At last I asked the Lord that the missionary lady should come. Very soon she arrived. I begged her to teach me. She agreed, we prayed together and began to study. After eleven days I was able to read a verse in our service. This was a moment of peace and happiness for me. It was a miracle from God that I could read the Bible after such a short time. I hope to continue studying and serving the Lord.

BWA

-BANGLADESH-
-FLOODS-

A Bangladeshi Response

In September, the BMS sent over £10,000 for the relief of victims of the floods in Bangladesh. The General Secretary of the Bangladesh Baptist Sangha (Union), Rev Poritosh Biswas, was in Britain when the gift was sent, and expressed his sincere thanks to British Baptists. In a letter from Bangladesh days later, the former General Secretary of the Sangha, Rev Rajen Baroi, gave the lastest news.



Dhaka, Bangladesh, September 1987

Dear Brothers and Sisters in Christ,

On behalf of all the people in our churches and those others who have received help in their time of deep need, I want to thank you for the gifts which you have sent and for the encouragement we have received in our efforts to relieve the hardship we have seen in so many places in Bangladesh.

As you may have read in the newspapers, it is reckoned that more than 17,000 sq miles of the country have been inundated, affecting 22 million people. Heavy torrents of water in some areas took people by surprise, coming down from the Himalayas and across the border from India. Over 500 people have lost their lives and a very large number of cattle have been drowned. Roads and bridges have been severely damaged and it will take months to rebuild the roads in some areas. The Army have done a good job in keeping most of the major trunk roads open by putting down Bailey Bridges but a very large number of the mud embankment roads in the countryside have been cut and this is making the relief operation more difficult. It is estimated that 10,000 miles of road have been made unusable.

Even more important than the damage caused has been the total loss of huge areas of the main rice crops. The aus *rice was nearly ready for harvest but it all went under the water. Now the people are waiting to see whether or not the* amon *rice can be saved. The water is going down too slowly in most places, so the likelihood is that most of it will be lost. Another devastating effect of this is that there is no work for those who depend at this time on harvesting the rice. The price of all food has shot up and the people cannot get anything from their own land because it is all under water. Their position is miserable.*

Many of these needy people took shelter in the schools and clinics run by the Bangladesh Baptist Sangha. In Dinajpur the river embankment was breached and water poured into the town waist deep in the main road. People lost their stored rice and other things. People from the river bank took shelter on our school verandah and in the school hostels. They received food and other help in co-operation with the local government officers who were very grateful to the mission for helping. The school wall was demolished by the water but the main gate stood firm. This saved the school building and the embankment on which it is built, for which we are very thankful to God.

Later on an adhoc clinic was set up to help the people there.

The area in the town where most of the Christians live is low land so they had a very bad time. The water stayed for over two weeks but has largely gone now. The people in the countryside there are asking us to supply rice seedlings. There just aren't any to be had. We do not know how we can help them. It may be that they will have to wait and sow wheat seed instead in October when the conditions become suitable.

In Rangpur District, at the time of writing, we still do not have any real news of the village churches. The roads and bridges are all cut and we can neither visit them nor they us. Our pastors cannot visit their people. The relief team which has been set up may have great difficulty in reaching the people with the help which has been allocated. In both Dinajpur and Rangpur, many of the houses are made of mud. The thatch protects them from the rain, but the flood water undermines the walls and many of the houses have collapsed, making the people homeless. They will not be able to rebuild them till the end of November when the weather

'. . . it is reckoned that more than 17,000 square miles of the country have been inundated, affecting 22 million people.'

becomes suitable and they will need financial help for this.

The floodwater gradually moved down from the north to inundate southern areas.
Even Dhaka was heavily affected for a time and streets were awash. Barisal and Copalganj Madaripur districts were badly affected. The Pastoral Superintendent of Barisal district has told us that 38 out of our 42 churches have been badly affected and there is an urgent need for food, clothing, housing and medicine. Our clinic at Santikuthir suddenly found itself having to feed many refugees from submerged villages. Moslem and Hindu neighbours took refuge there for many days until it was possible to return home. Sister Helga Thurauf of the Liebenzeller Mission was very worried about the situation but she was glad to be able to help the people sheltering there.

'The floodwater gradually moved down from the north to inundate southern areas. Even Dhaka was heavily affected for a time and streets were awash.'

Our village church and our village homes were all inundated and all the fish from the pond have escaped. All our village people try to raise fish in their ponds but our headquarters representative found that only one pond in the area did not go under the flood. It means that there has been a huge loss of fish. One man who is something of an expert in fish rearing has lost around Taka. 2,000,000 (£4,000) in fish which escaped. The cattle are also starving for want of grass and rice stalks. It is estimated that they will only be able to save 25% of the Amon rice crop. This is a tragedy for our people. We have about 11,000 people in Barisal district churches.

In Gopalganj Madaripur district was also particularly badly effected. People in the Kaligram, Chaksing, Amgram and Gopalganj areas have suffered water in their houses to knee deep level and many have moved their families up on to the embankment road and other higher places. Our Pastoral Superintendent reckons that 3,000 of our people urgently need food and perhaps 1,000 need housing provision. They cannot even begin to think yet about the rice crops.

It is very fortunate that most of the tube wells did not go under water. It is vital that fresh clean water is available because there is the ever present danger that an epidemic of cholera, dysentery and various fevers might break out. We have had urgent calls for extra supplies of medicines to combat these things.

This flood disaster has undoubtedly put more of the people of Bangladesh into a miserable position than any in living memory. We must pray that the efforts of government and voluntary organizations will be able to prevent the worst results of famine and sickness. We must pray too that the efforts of the district teams set up by BBS may be able to be effective in relieving the misery of those they go to help. It is a very difficult task and may even be dangerous in some places.

We want to thank you for sharing with us in this work of the grace of God. When the first phase of providing food and the basic necessities of life has been completed, we will try to help our

'This flood disaster has undoubtedly put more of the people of Bangladesh into a miserable position than any other in living memory.'

people to rebuild their lives. Continue to remember us in your prayers.

Yours in Christ,

Rev R N Baroi
Acting General Secretary, BBS.

WHO ARE THE FRIENDS of Serampore?

William Carey had large visions and it is not surprising that the Friends of his College are a varied lot of people scattered around the world! What unites them is their desire to give support to one of Carey's visions that became an enduring reality.

Some of them have been missionaries in India, some at Serampore itself. Some have made a special point of visiting the College. Others have met Indian members of the College staff who have taken opportunities of study in Britain. The Friends are of various denominations because Serampore is an inter-denominational institution, supported by many churches and missions but not the ultimate responsibility of any of them. They are not an exclusive group and they warmly invite anyone with an interest in the College to join them.

Serampore College was founded by Carey, Marshman and Ward in 1818. It is situated 18 miles north of Calcutta. It attracts gifted young people from States all over India for theological training, and its Senate grants degrees, which are recognized by the Government of India, to students at over 20 affiliated colleges throughout the country.

Missionaries from various countries and denominations have worked alongside Indian colleagues at Serampore for many years, but at present entry restrictions are preventing such appointments, though there are short term opportunities for ministers on sabbatical. In this situation the Indian staff appreciate the continuing links the Friends maintain with the College.

The Friends are kept in touch with news of the College by circular letters from Serampore. Their annual subscriptions and other donations are used to help the College library with gifts of books and journals. The college's research programme has been enlarged in recent years and the Friends in the UK have been requested to help with journal subscriptions. These are increasingly costly but vital for maintaining the standard of research.

The present membership of the UK group is 40. There must be many others in our country who have an interest in the College and they are most welcome to join. The minimum subscription is only £2 a year (for one person or a married couple). Life membership is £20. Further information can be obtained from the Secretary of the Friends of Serampore (UK) Revd Dr E W Burrows, 91 Balmuildy Road, Bishopbriggs, Glasgow G64 3AP.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies, and gifts sent anonymously (to 26 August 1987).

Legacies

	£
Miss Mary Atkinson	5,000.00
Mrs Christina Ballard	£200.00
Mrs A M Clements	200.00
Mr Philip Cocks	550.00
Miss H E Hayes	9,840.00
Mrs D M Kent	100.00
Miss C D Mathias	1,000.00
Miss Enid Francis Nicholas	1,000.00
Mrs M K Quayle	800.00
Mrs Eveline Terrell (née Wood)	303.10
Miss G W Underwood	1,801.27
Mr Arthur Ernest White	164.85

Relief Work

Anon: £40.00.

Women's Project

Anon: £60.

General Work

Cymro: £80.00; Anon Cambridge: £10.00; FAE Aberdeen: £10.00; 'Llandod': £20.00; via LBPB: £75.75; Anon: £20.00; Anon: £50.00.

MISSIONARY MOVEMENTS

Arrivals

Mr T Lehane on 6 August from Andhi Kola, Nepal. (Mid term holiday.)
Rev & Mrs N B McVicar on 12 September from Dhaka, Bangladesh.
Dr S Roberts on 20 September from Ruhea, Bangladesh.
Rev & Mrs G Myhill on 30 September from Nova Londrina, Brazil.

Departures

Dr. R. Hart on 20 August to Chandraghona, Bangladesh.
Miss J. Pullin on 20 August to Ruhea, Bangladesh.
Miss R Montacute on 9 September to Kinshasa, Zaire.
Rev & Mrs D Brown on 14 September to Porto Velho, Brazil.
Mr & Mrs I Thomas on 16 September for Upoto, Zaire.
Mr T Lehane on 19 September to Andhi Kola, Nepal.
Mrs L Hinchin on 24 September to Cuiaba, Brazil.
Mrs E Grose on 28 September to Delhi, India.
Mrs M Hart on 28 September to Chandraghona, Bangladesh.

Births

On 29 August, in Sutton Coldfield, to **Mr & Mrs M Wilson,** a daughter, Deborah Jean Wilson.
On 12 September, at Leigh-on-Sea, to **Mr & Mrs M King,** a daughter, Miriam Elizabeth King.
Ian & Sally Smith have adopted a Nepali baby girl, Rebecca Anandi Smith who is a year old.

BAPTIST HOLIDAY FELLOWSHIP
1988

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HOLY LAND	9-20 April	Rev M Banfield BA
RHODES	13-20 April	Rev Douglas Monkley

For Brochures, please write to:

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NOTICES

1988 BMS PRAYER GUIDE

Do your church members take prayer seriously! Urge them to use the **BMS Prayer Guide** to help focus attention on the world church! The 1988 Prayer Guide returns to the weekly format and includes devotional aids. At only 50 pence a copy, the BMS Prayer Guide is a 'must' for your church family. Write in today with your order!

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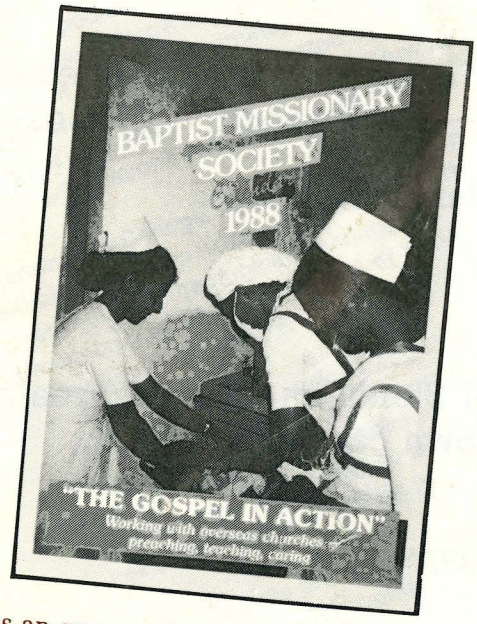

It is an engagement calendar, A4 in size with 14 full colour photographs illustrating the areas where BMS is at work.

The cost? £1.50 or £1.75 by post.

NEW BMS WORLD MAP

*A new full colour **BMS World Map** will be published in November. The map has the continents marked in different colours, with BMS-related countries highlighted. This will make a colourful and informative addition to your church notice board! Write in for your copy today.*

1987 APPEAL LEAFLET

The **1987/88 BMS Appeal Leaflet 'Stand With Them'** is now ready! The leaflet highlights the importance of world mission today, and our participation in it. The leaflet is prepared with no special dates marked — it can be used with flexibility to fit into your church programme at your convenience.

Also, two leaflets called **PRAYING FOR MISSIONARIES** and **PRAYING FOR NATIONAL CHRISTIANS** have been produced for use alongside the Appeal Leaflet. Praying for people we don't know is often very difficult. These two leaflets will give helpful hints on how to bring prayer for missionaries and national Christians alive.

BAPTIST THEOLOGICAL SEMINARY LIBRARY
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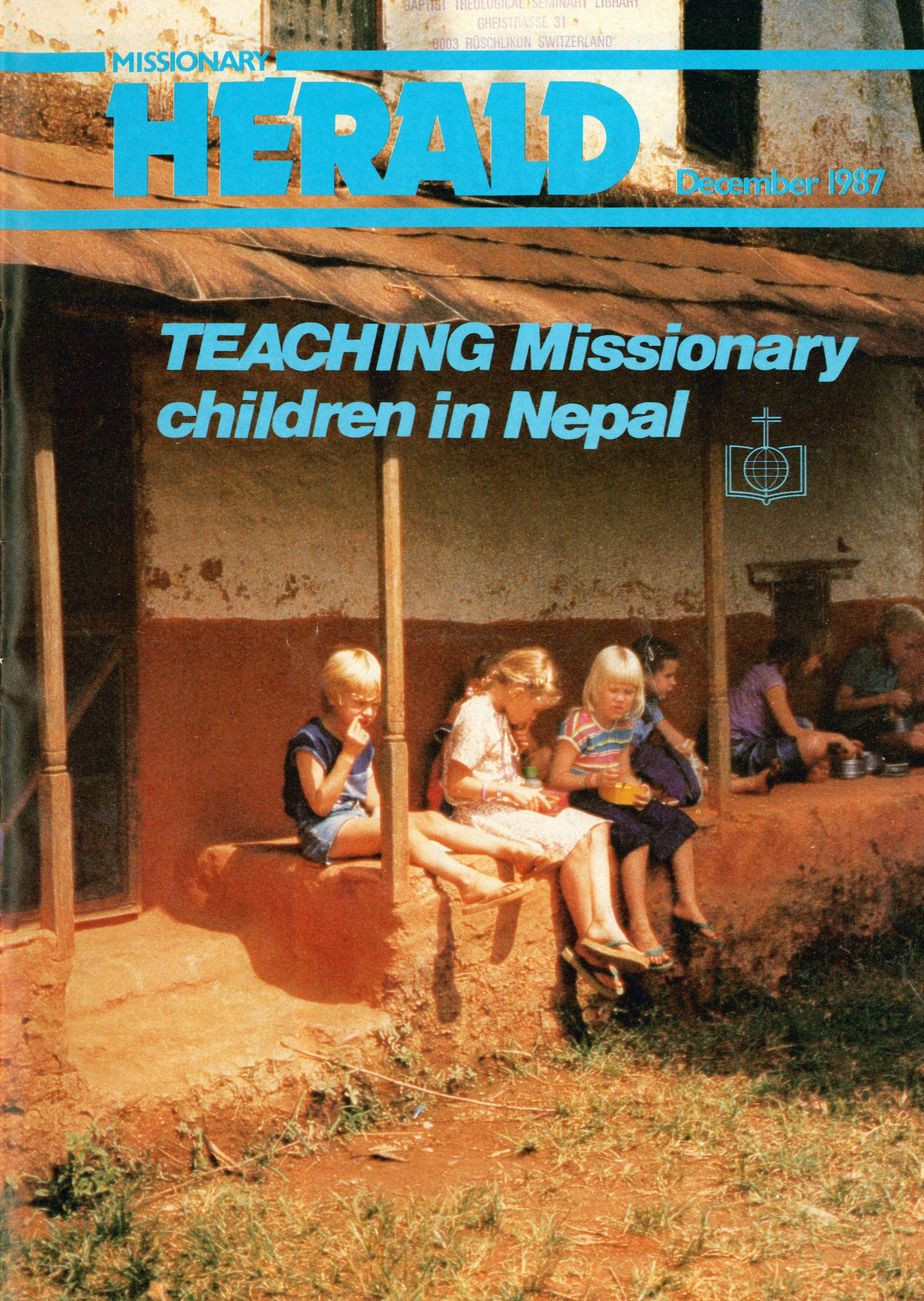
MISSIONARY
HERALD
December 1987

TEACHING Missionary children in Nepal



Editorial Comment

CHRISTMAS is traditionally a family occasion, at least it is for us in Britain. Where we can get together with our parents, brothers, sisters, children . . . we do so. If various members of the family circle are absent, then we telephone them or make sure that they receive cards and presents. We don't like to feel that anyone is left out.

But it is not so easy for our missionaries to maintain contact. Mail is often sporadic. Some of our personnel in Zaire have received Christmas cards the following Easter, and two or three years ago a Christmas parcel was delivered in Kisangani several years after the intended recipient had returned to the UK. However, the late cards do brighten up missionary homes for they are often left on display until the new batch arrives.

The BMS does try to make sure that, where possible, the children of missionaries at school in Britain are able to visit their parents overseas. But do remember to write to your missionary links in good time for Christmas if not this year then next year.

Christmas is a family occasion and as far as Baptists in Britain are concerned that family is a worldwide one. We've printed a few paragraphs from missionary letters, this month, to give you an idea of how Christmas is celebrated by our church partners overseas. Remember them too, most of them celebrating without all the goodies we seem to think are essential.

Christmas is a missionary occasion – yes, really! What greater missionary event has there ever been than the birth of Jesus. He is Immanuel, God with us, God reaching out to mankind through His Son for the salvation of the world. It's strange then that, as usual, churches draw a line on deputation bookings at the end of November. It is as though we draw in upon ourselves at Christmas-time instead of expanding our vision to include all that God is willing for our world.

MISSIONARY HERALD
THE MAGAZINE OF
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THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

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DECEMBER 1987

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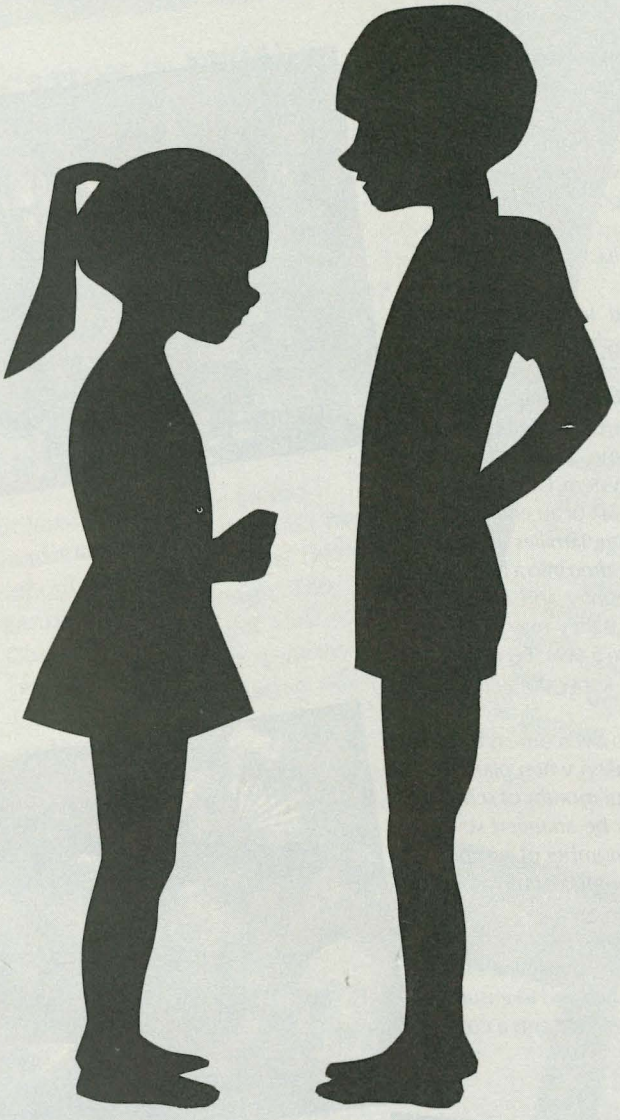
We share in the work of the Church in:

Angola	France	Sri Lanka
Bangladesh	India	Thailand
Brazil	Jamaica	Trinidad
El Salvador	Nepal	Zaire



WHAT ABOUT THE MISS KIDS?

'When a couple with children begin to feel they are being led by God into service overseas one of the major matters for consideration is the education of their children,' says Judith Steed, recently returned from Nepal.

'Will there be a primary school where we go?'

'Will there be a secondary school?'

'Could we bear to send them to boarding school?'

'Will our children have other Western children to mix with at school or at home?'

'Would we be able to teach them ourselves if necessary?'

'Will the education there enable them to slot back into our system at home?'

'Will they be disadvantaged?'

All these are very valid questions and should be seriously considered. It would not be right for children to receive an inadequate education as a result of their parents' missionary call. But there is no reason for the missionaries' child to have an inadequate education. In fact there are occasions when better schooling and more opportunities are available on the mission field than at home. Circumstances vary from family to family depending on the country to which they are sent and their location within that country.

I have been teaching primary aged children of missionaries in Nepal in two different locations and met with the full range of educational options. One of these options in Nepal is the tutorial group. This is a small school set up in recent years by the United Mission to Nepal as a response to the need for primary schooling on its projects in more remote parts.

I was first assigned to the tutorial group in Butwal, a small industrial town area near the Indian border. Approximately 16 missionary families lived there and up to 15 children of mixed nationality attended the group where I taught alongside another teacher.

There are a number of government schools and Nepali private schools in Butwal but these are never a viable proposition for an expatriate child. It may help the social integration of the missionary child with Nepali children and this is a desirable objective but the nature and standard of education is unsuitable and would put the child at a disadvantage for entering the system back home. This needs to apply to all countries where missionaries are working. It would depend on the quality of the education.

So for many missionary kids of Butwal the tutorial group is essential. It provides both an education and social experience as valuable as any they may have received in their home country. Of course there are limitations to what such small schools can offer but these are more than made up for by advantages unique to the situation. For example, the children are learning in a caring Christian environment and the group is small enough to care for individual needs.

The children are from various countries: Canada, Sweden, Australia, Holland, Britain. This international setting is in itself a rich experience. In addition there are many opportunities to learn from the natural environment. Ask a junior child in England where clay comes from they would likely answer, 'Third shelf down in the stockroom in a plastic bag.' Any child in my tutorial group class would tell you from experience that it can be dug from the hillside and needs

cleaning and refining and wetting to the right consistency before it is 'ready to use'. They could also tell you there is no mystery in a kiln and you only need some bricks and sawdust to fire your clay pots and models.

After a year in Butwal I moved to the Andhi Khola project in the hills to set up a new tutorial group. There were to be 14 children needing a teacher. It was a simple Nepali house with mud walls and floor and tin roof that I turned into a school. We worked with limited but adequate books and materials, using the project work and the natural resources of the hills for studying whenever possible and the children really enjoyed their school. One set of parents remarked to me that it was just the kind of education they wanted for their children.

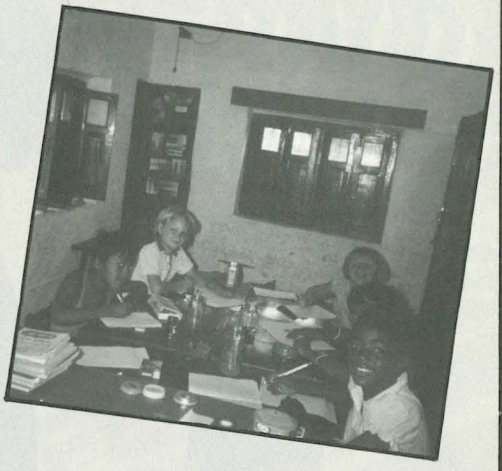
A small school is not the only way a child can learn in a remoter location, sometimes there will not be a school. Then there is a choice of home tuition or boarding. There are very good Correspondence Courses available which children study at home under parental supervision. Their work is sent off to the Correspondence teacher for assessment. Many children enjoy learning this way and make good progress but a lot of discipline is needed on behalf of parent and child to ensure the work is done well. It is not suited to all families. An obvious disadvantage to home tuition is the lack of playmates and chance for social integration.

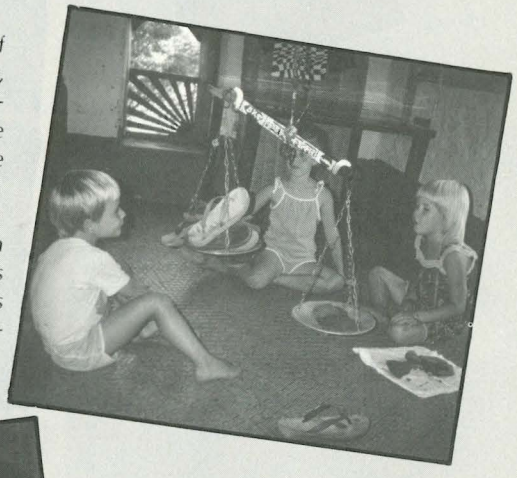
Sending a child to boarding school is never an easy decision. It is often necessary with older children and may be with younger ones. Parents must have complete confidence in the school the child is to go to and both child and parents need to be emotionally ready for the separation. Practical problems need overcoming too. It may mean three days travel between home and school as it did for some families in Nepal who had children boarding at Hebron School in India.

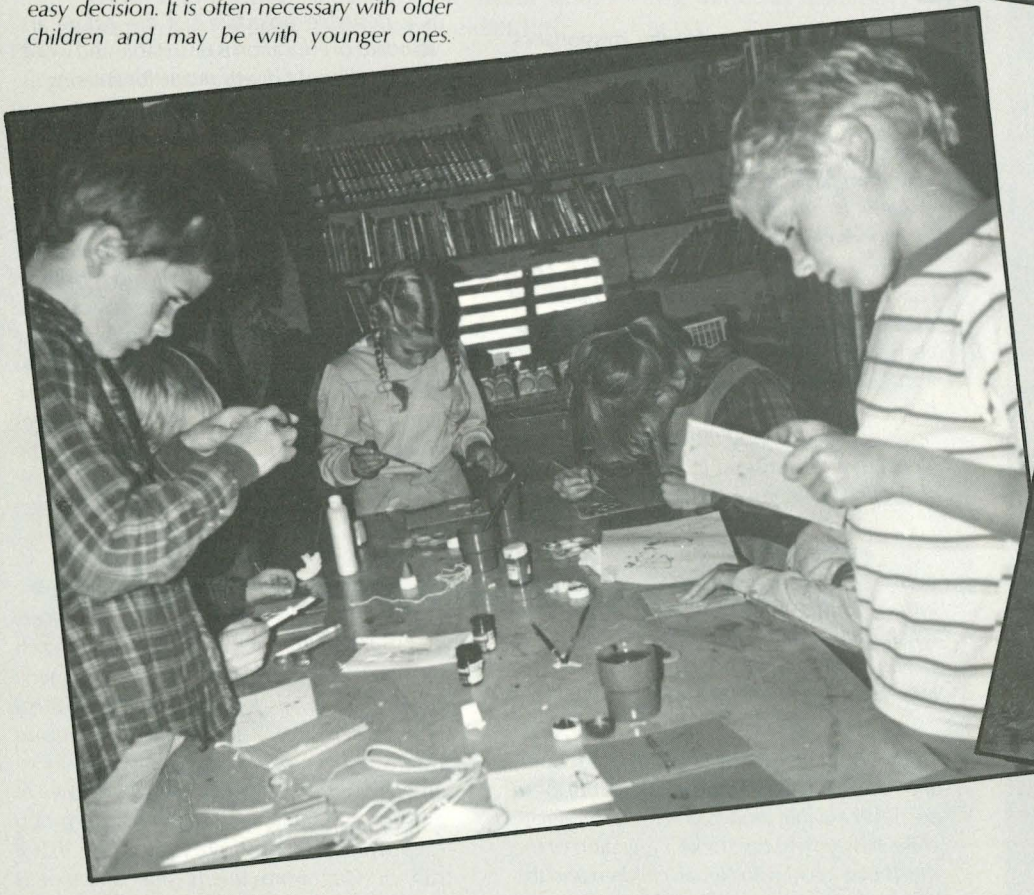
Boarding is more usual for children over eleven. Good boarding schools for expatriate children can be found in most countries but as children approach the time for sitting public examinations some parents feel the best thing to do is to return home and settle their children into the home system. Unfortunately this may mean a long break or an end to their missionary service. Other families find the solution is to put their children into a boarding school in the home country and the most difficult part of that is that they may only get together as a family twice a year. Even so it is working well for those I know doing it.

Perhaps the last hurdle to overcome is that of furlough. If care is not taken when planning, children could go without months of schooling. Furloughs can often be arranged so the child can have a certain number of complete terms in school in the home country.

Missionaries' children have to cope with parents' responsibility to minimise the effects of this instability on the child and to ensure as much as possible that the child gets a consistent education.







Left: Missionaries' children in Nepal making Christmas cards

Top, centre and below: classroom and teaching activities

PRAYER DIARY

EDUCATION IN NEPAL
6-12 December

Standards in education are generally low and teaching methods poor. College and school places can be obtained by bribery. The United Mission is involved in various areas of education including teacher training and secondary school teaching. Some teachers are posted in remote areas.

Richard Cameron is acting headmaster of the Gandaki Regional School at Pokhara, whilst David Banback is on furlough. The Christian members of staff provided by the UMN seek to demonstrate God's love and Christian principles as they work with Nepali colleagues to teach and train some of the most promising boys and girls in the country.

MEDICAL WORK IN NEPAL
20-26 December

As well as the big new hospital at Patan, the UMN has personnel working in smaller hospitals and village dispensaries in distant villages. All travel in Nepal is arduous – pray for missionaries as they go to visit these medical centres – Kin Liu travels to help lab technicians set up better testing facilities, Isobel Strang goes around to help trainee physiotherapists. Stuart Little, with his family, has returned to Tansen, pray for them as they settle back into life there and Stuart again exercises his skill as a dentist.

DEVELOPMENT AND COMMUNITY WORK IN ZAIRE
13-19 December

Logistics is a major headache in Zaire. Medical services especially depend on a reliable system of ordering drugs and equipment or vehicle spares. It helps to have specialist people responsible for this. It also relieves doctors and other medical personnel from these jobs in order to concentrate on their own. The radio network is tremendously important for helping work and boosting morale. Building and technical maintenance of generators and vehicles are essential tasks done in collaboration with Zairian personnel. Please pray for: Richard and Jo Allan, maintenance, Pimu; John and Ruth Davis, builder, Yakusu; Tim and Angela Hinchliffe, engineer, Yakusu; Richard and Sue Hoskins, logistics and maintenance, Bolobo; John and Margaret Corbett, radio project, Kinshasa.

CHURCH WORK IN ASIA – BANGLADESH
27 December-2 January

Give thanks for the church in Bangladesh and the evidence of the work of the Spirit. The new headquarters of the BBA at Mirpur, Dhaka, bringing all the offices of the various parts of the work under one roof has helped to develop a greater understanding and efficiency. Pray for all those in positions of leadership, especially Poritosh Biswas, the General Secretary, that they may have vision and be strong in the Lord. Pray that the church may boldly and faithfully witness to her Lord and Master.

CHURCH WORK IN ZAIRE 3-9 January

In a visit to any church you would encounter an enthusiastic congregation led by choirs of men, women and other groups with their refreshing Africa-style, music-cum-drama. The CBFZ counts 173,430 members in good standing, 6,879 members under discipline and another 14,790 registered catechumens.

What a responsibility therefore lies on the Pastors and Deacons of these churches to equip their members to be mature in Christ so that the Church can be the vital influence in society which it is commissioned to be by the Lord Jesus Christ.

Pray for the Pastors that, with incessant calls on their time for pastoral and administrative needs, they may make time to be quiet, reflect, study the Word and pray. Pray that they may feed their people with the Living Word.

FRIENDSHIP THROUGH SONG

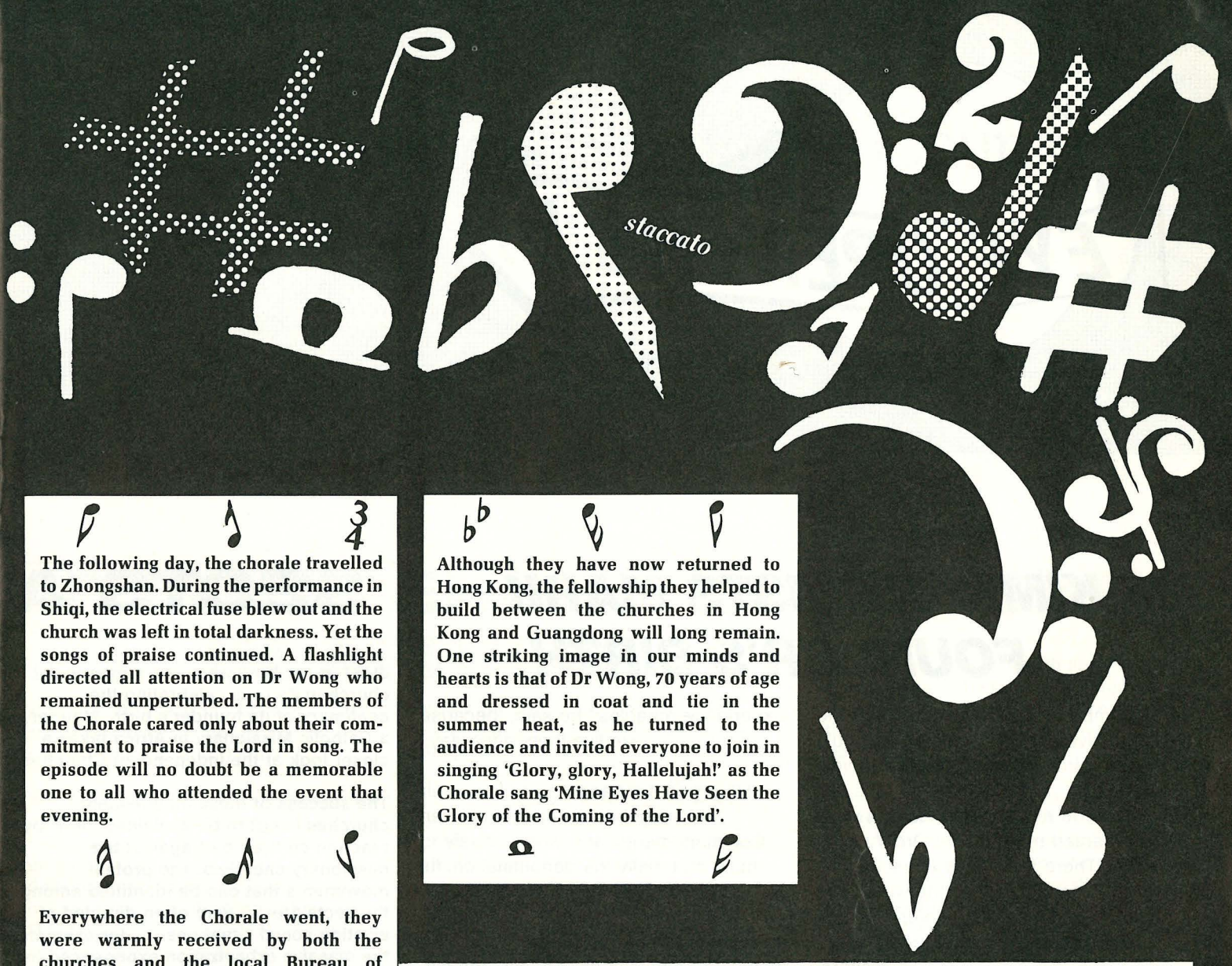
A choir from Hong Kong visits China

The Chorale of the Church of Christ in China (Hong Kong Council), led by Rev Yung Kok Kwong (General Secretary), were invited by the Guangdong provincial Christian Council and 3-Self Committee to visit Guangzhou, Taishan and Zhongshan in July on a musical tour. Immediately upon their arrival, the word spread among the Christian community like a cool breeze on a hot summer day.

The Chorale, conducted by Dr Hayward Wong, a veteran in the music world, was established a couple of years ago. With assiduity and the spirit of professionalism, it now enjoys a good name in Hong Kong, Macau and even in Southeast Asia. The visit this time was under the theme of 'Praises through the Ages: Hymns of All Nations'. The repertoire included a capella hymns from medieval Europe, 19th and 20th century church music from Europe and North America, Negro Spirituals, and hymns written or adapted by Asian and Chinese Christians.

On the evening of 19 July, 1987, the Chorale gave its first performance at the Dongshan Church in Guangzhou (Canton). The 24 members of the Chorale, dressed in black and white, each holding a red folder, made a striking sight on the stage. Following the movement of Dr Wong's baton, the group displayed its talent in China for the first time. The audience of several hundred was enchanted. Finally, the Chorale joined hands and voices with the choir of Dongshan Church. The joint ensemble of over 80 people sang with one voice the Chinese hymn, 'Lord, I want to Love You More' and the 'Gloria' by Mozart.

On 20 July in the town of Taishan, Christians came not only from within the county, but also from the neighbouring counties of Xinhui and Kaiping. The summer heat was no deterrent to the enthusiastic crowd which packed the church. The joint choir of Taishan churches also offered to sing three hymns that evening. Although inexperienced, their simplicity and earnestness received loud applause from the audience.



The following day, the chorale travelled to Zhongshan. During the performance in Shiqi, the electrical fuse blew out and the church was left in total darkness. Yet the songs of praise continued. A flashlight directed all attention on Dr Wong who remained unperturbed. The members of the Chorale cared only about their commitment to praise the Lord in song. The episode will no doubt be a memorable one to all who attended the event that evening.

Everywhere the Chorale went, they were warmly received by both the churches and the local Bureau of Religious Affairs (government office). In addition to their lovely voices, they also shared gifts and souvenirs. They thoroughly enjoyed meeting and singing with the local choirs in China and in establishing friendships in Christ's name.

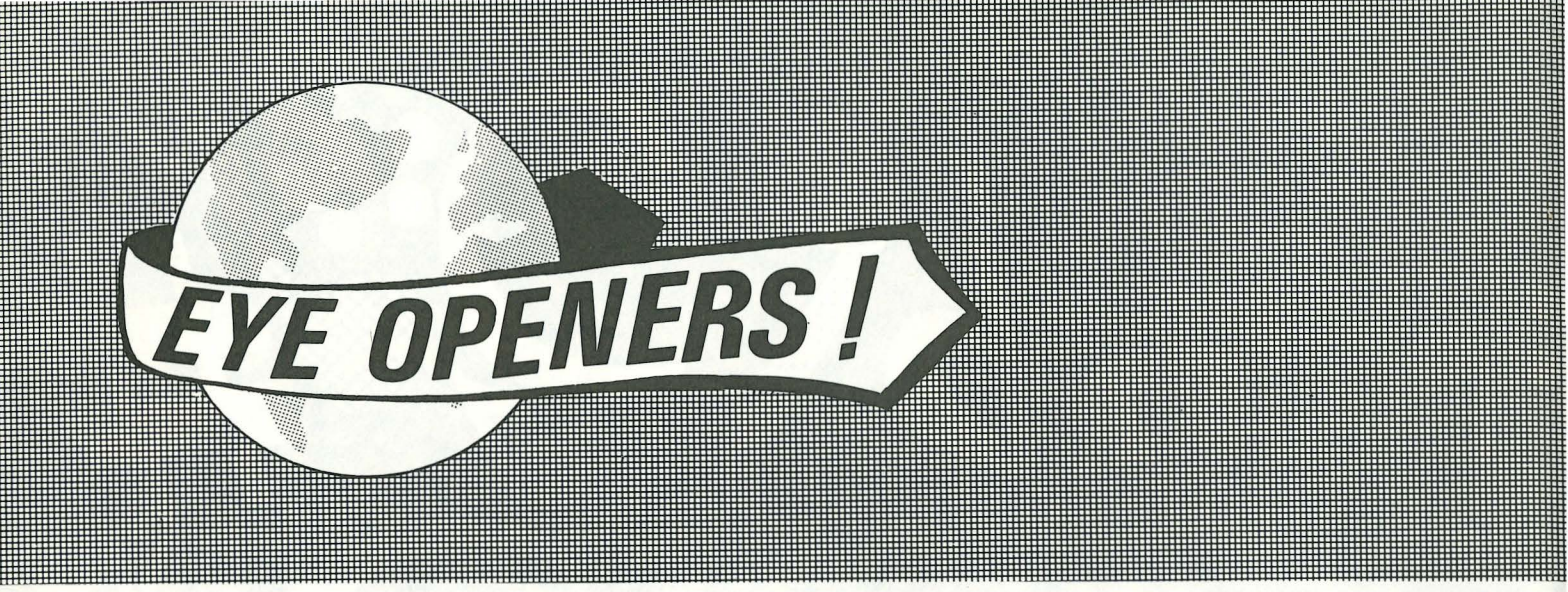
Although they have now returned to Hong Kong, the fellowship they helped to build between the churches in Hong Kong and Guangdong will long remain. One striking image in our minds and hearts is that of Dr Wong, 70 years of age and dressed in coat and tie in the summer heat, as he turned to the audience and invited everyone to join in singing 'Glory, glory, Hallelujah!' as the Chorale sang 'Mine Eyes Have Seen the Glory of the Coming of the Lord'.

The Lord's Prayer

(一) 主祷文

我们在天上的父，愿人都尊你的名为圣。愿你的国降临。愿你的旨意行在地上，如同行在天上。我们日用的饮食，今日赐给我们。免我们的债，如同我们免了人的债。不叫我们遇见试探，救我们脱离凶恶。因为国度、权柄、荣耀，全是你的，直到永远。阿们。

（参太6:9—13，路11:2—4）



KIMBANGUISTS MARK FOUNDER'S BIRTH

IN September, Kimbanguists marked the 100th anniversary of Simon Kimbangu's birth with special ceremonies.

Several Kimbanguist leaders were granted the National Order of the Leopard. There were several exhibitions and conferences during the week, and the inauguration of a conference hall and centre to accommodate world visitors.

In a message to mark the anniversary, Diangienda Kuntima, the Kimbanguist spiritual chief, said that it was to be celebrated in 'dignity, calm and honour', without expecting special miracles. 'We do not celebrate expecting to experience miracles,' he said, 'because we live them each day.'

He urged Kimbanguists to love their neighbours, respect the Ten Commandments, and work actively to build materially the denomination. Its estimated five million members are found around the world, especially in several African and European countries, including Zaire, Congo, Angola, Zambia, Gabon, Central African Republic, Burundi, Kenya, France, Belgium, and Portugal.

SECTS A

JUST at the time when the Kimbanguist church in Zaire is celebrating the centenary of its founder's birth, Maurier, a Catholic Missionary in Africa takes a closer look at the Independent Churches.

The success of these independent churches is not to be explained 'only' by reaction on their part against the missionary churches. The protest movements that can be identified among the sects are . . . very often directed at existing social situations . . . for example, the massive urbanization experienced in Africa over the last 20 years. The rural population which began to flow into the towns found in small, recently established religious communities a

NURSERY BUILDING BOMBED

IN August a powerful explosion rocked the Faith and Hope Lutheran-supported Christian settlement of Nejapa in El Salvador. There were no injuries, but the community's nursery building was seriously damaged. Most of the 150 or so people in the settlement are children, many of them orphans adopted by refugee families.

'NO' TO DEBT REPAYMENT

TRADE UNION leaders from 56 federations representing 26 Latin American and Caribbean countries gathered in Brazil last May to analyse the region's debt crisis.

'The consequences of the huge $382 billion foreign debt affects the continent's poor and working classes through the crude reality of deteriorating living standards, health care and education, they reported. In 1985 almost 150 Latin Americans were classified as living in absolute poverty because their monthly income was below $40. Recessive economic policies have led to massive joblessness: in 1980 an estimated 34 Latin Americans, or almost 30 per cent of the region's workforce, were either unemployed or underemployed.

'In the past five years (1982-86) the region has transferred outside the country resources valued at $132 million – more than it received in loans and investments in that same period. . . .

'One of the decisive factors in the debt's phenomenal growth has been the abrupt and criminal rise in interest rates mandated by the region's creditors; some countries are now paying interest rates of 21 per cent – several times greater than the rate agreed upon when the loans were first made. This policy of US imperialism, which underwrites that country's fiscal deficit and its huge military budget with the wealth generated throughout the world, has led to a growth in the foreign debt that is no longer tolerable. . . .

What's happening in the Church around the World

ND INDEPENDENT CHURCHES IN AFRICA

welcome often warmer than what the structures and liturgies of the large churches could offer them.

Nor is the Africans' gradual reassertion of their cultural identity against the challenge of outside influences unconnected with the establishment and development of new sects which show clearer signs of indigenous elements. Many members find themselves more naturally at home in the sects than in those large churches with liturgies that are considered uninspiring.

Not seldom, where a leader appeals to his own powers of healing – whether these are real or are just thought to be extraordinary – he or she will succeed in attracting . . . crowds. . . . The same thing happens around women or men who proclaim a happy future for a whole people through a succession of prophetic oracles or visions or dreams. The more they give women a new role, the greater is the success of the independent churches. At all events, women play a leading part and some have even founded new churches. . . .

It is possible to identify four major types of sects and religious movements from the results of the specialists' research. First is the MESSIANIC TYPE. The founder proclaims a dramatic and revolutionary change in how things stand, a world-wide disaster, the coming of a saviour endowed with superhuman powers who will establish a kingdom of prosperity and peace and will expel from the country the forces of foreign domination. . . .

A second type of religious movement focuses on CONVERSION. . . . These new churches can be observed to Africanize Christian ceremonies and liturgical vestments. Frequently they devote themselves to a real witch-hunt and campaign against pagan fetishes. Quite – indeed very – frequently, their hierarchical structure is modelled on that of the Roman Catholic church and includes priests, bishops and cardinals. . . . We may also include among these churches those with the designation 'Ethiopian churches' . . . which no longer allow any white leaders among their ranks, but entrust leadership to blacks only, having on some occasion separated from their mother churches. . . .

The THAUMATURGICAL CHURCHES are a third category. . . . A native healer with some prophetic gifts has only to appear and in a short space of time he will attract crowds of people who, in some way or other, are oppressed, either physically or mentally. . . . Some sects at times focus so much on healing miracles that they forbid their converts any recourse to native remedies, modern medicines or hospital care.

. . . Finally, GNOSTIC SECTS . . . which offer an interpretation of the world, a secret doctrine, or a set of mysteries into which one should be initiated . . . are not the preserve of the ancient world or of the Middle Ages. . . . In Africa, those who belong to these movements are recruited primarily in educated circles. . . .

'Capitalization of the debt is the latest tactic proposed by our creditors to collect the debt. They want to convert the debt into investments that include the appropriation of our factories, mines and farm lands; this strategy will eventually erode our national sovereignty.

'The debt is the most glaring manifestation of present-day imperialism: it is international usury, illegitimate and illegal because the terms of repayment, especially interest rates, are set and modified unilaterally by the international banking community and the governments it represents. . . .

'The Trade Union Conference of Latin America and the Caribbean on the Foreign Debt declares that it is against paying the debt and commits its resources to convincing our peoples to take up a similar stance.'

BHOPAL COALITION

A seven-organization coalition for Justice in Bhopal, has urged the creation of an independent commission to administer an interim relief programme for an estimated 200,000 victims of the 1984 gassing tragedy at the Union Carbide plant in which more than 2,000 people died. Among supporting groups named by the coalition are the Ecumenical Christian Centre and United Evangelical Lutheran church (India), Catholic Social Services (Pakistan), and United Church Board for World Ministries (USA).

THINGS HAVEN'T CHANGED A BIT

. . . but then Ruth Murley took a closer look

OVER the last few weeks I've listened to a number of missionaries from Zaire as they have talked about communications difficulties – 'Flat batteries – no fuel – no electricity – no water – flooded roads – broken bridges – battle-scarred landrovers (or none at all) – stolen motorbikes – no planes – scarcity of drugs – accusations of malpractice – inflation – students unable to pay school fees – corruption. . . .'

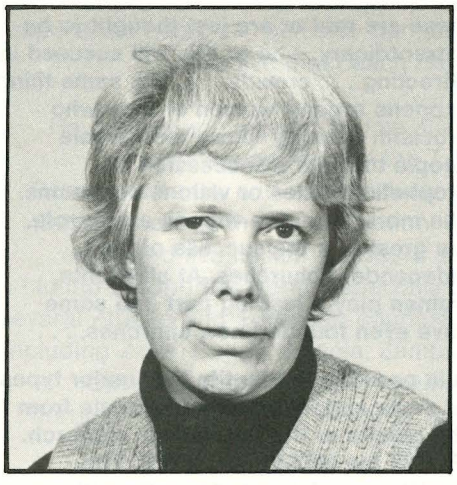
And I said, with all the wisdom of my grey hairs, 'It hasn't changed in 20 years.'

PROGRESS

Then I listened a bit harder and began to discover that things have changed. There has been progress, but those talking to me were so involved that they hardly noticed.

They casually mention the Zairian doctors working in the hospital. They speak of the strength of the Nurses' Christian Fellowship and the involvement of the two doctors who are helping to lead it. They mention Bosele, a nurse, who left just after qualifying much to our disappointment. He's helping today with the eye work.

Then there's Etabe, a good average student, who became an excellent



Ruth Murley, Medical Department, BMS

dispensary nurse. He's teaching Public Health in the Nurses' School.

There aren't as many trips to outlying villages now, not just because there isn't a landrover and the roads are impassable – no, the work is going on very nicely thank you and it's being done by Zairian nurses.

TRANSPORT

'Once a solar fridge has been installed, to preserve the vaccines, and paraffin procured for another, the various centres (within the health zone) will be even more independent,' wrote Margaret Bishop from Yakusu.

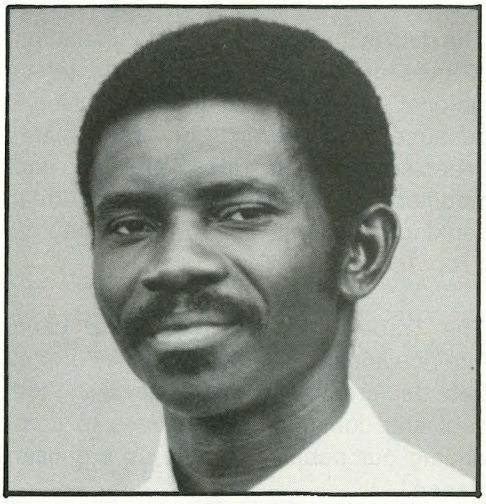
And from Pimu, Cheryl Trundle wrote: 'A solar-panel fridge and lighting system was installed at one of the reference centres to assist with storage of vaccines and minor operations. . . . The airstrip has been invaluable for transport of supplies and equipment as well as missionaries.'

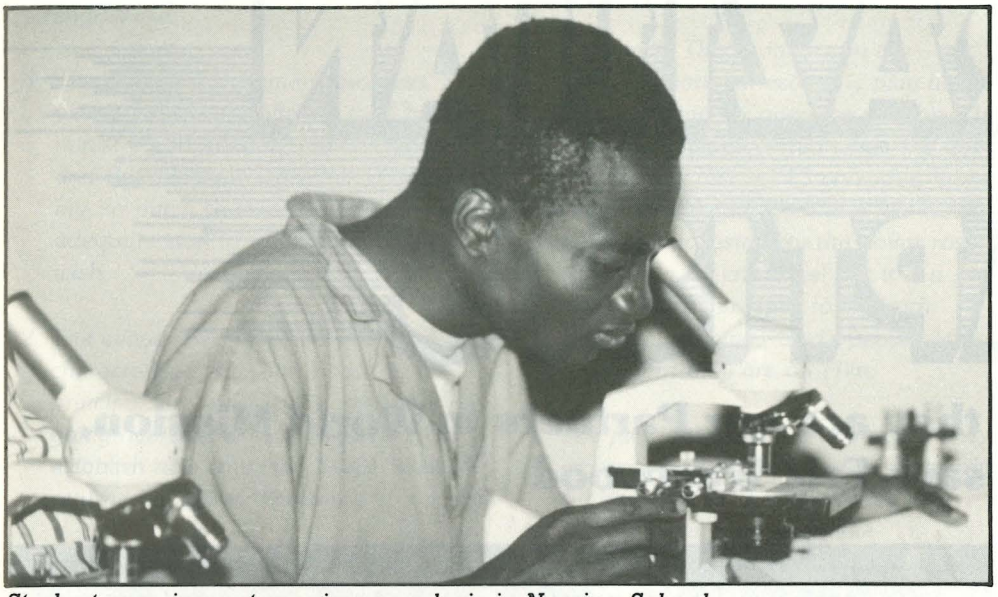
HEALTH EDUCATION

Solar fridges and lighting systems! Air strips! Things *have* changed!

So all is now well. . . . Or is it? What of the future? In Britain, we're told, there wasn't a real change in the nation's health until there was decent sanitation, clean water and reasonable housing. So it was interesting to read something else that Margaret Bishop wrote: 'Steve

Dr Nzongo, Pimu, Zaire





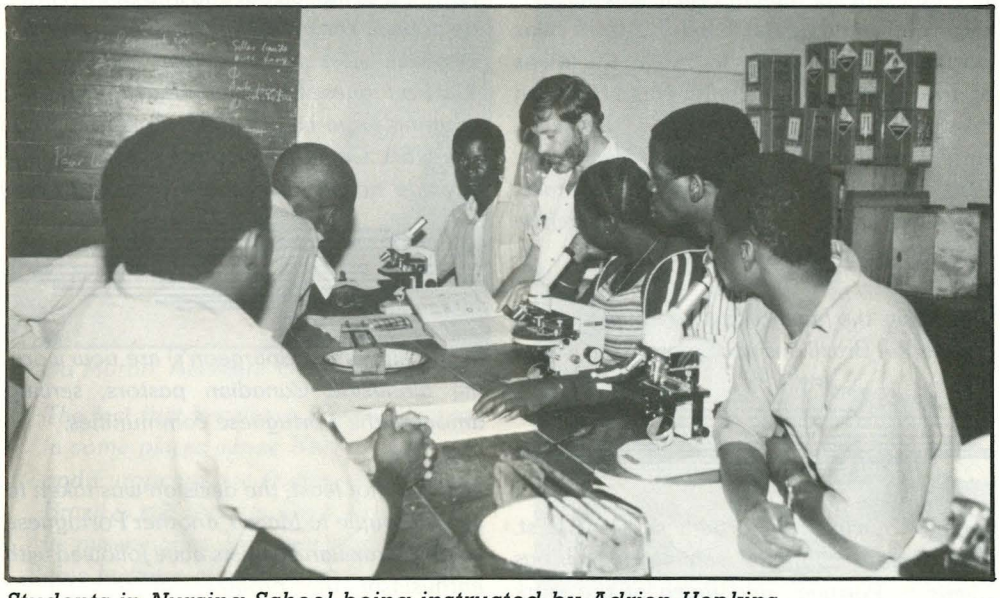
Student carrying out specimen analysis in Nursing School

Mantle's work teaching and showing how to protect local wells and springs may well achieve far more than all the medical workers and health education over a long period.'

Zaire has a long way to go, but the Christian hospitals can be pleased with their achievements. Or can they?

A recent article in the magazine *Saving Health* made me stop and think. It was entitled 'The Forgotten Half' and was written by Malcolm McNeil of the Church of Scotland.

'What would you think of a Primary Health Care programme that served less than half of the people in its catchment area and, more or less, ignored all the others? Not very impressive?



Students in Nursing School being instructed by Adrian Hopkins

'Now how would you feel if it were suggested that this might be your Primary Health Care programme? Impossible? Insulting?

'Yet a brief look at most PHC programmes in developing countries shows, quite clearly, that the health services never reach a large percentage of the population.'

Malcolm McNeil paints the picture of a typical mission health service in a developing country. It is very proud of its work, which is also valued by the Ministry of Health. There is a great deal of outreach work and community health work is now involving local people in all of its projects. Immunization rates are climbing and pregnant mothers are now coming to the clinics for ante-natal checks. The new family planning service has been less successful, but now increasing numbers of women are asking about it.

But when the time comes for the annual assessment and planning meeting there is uproar, because one of the local elders has suggested that the health service is ignoring more than half of the people. Could this be true?

As we look at the work with which the BMS is associated in Zaire, we have to admit that it is true.

Most of the primary health care programmes are directed at the needs of mothers and small children. That's quite reasonable when resources are stretched, but should we continue to ignore the needs of teenagers, the men and the old people? Do they never have avoidable health problems?

INBALANCE

Few people in Britain could imagine a hospital without physiotherapy or occupational therapy. A 'medical service' with no psychiatric expertise and little thought, time, or money allocated to rehabilitation, would earn legitimate criticism. And what about medical and educational help for the deaf, the blind and the disabled? Our own health care system may have many faults, but its scope is wide.

In Zaire there are too many people in need, who are being ignored. Happily most of them don't know what they are missing. But we know! Should we not feel a little bit more uncomfortable?

Things are getting better. Changes are taking place. Perhaps Christian hospitals can be pleased with the progress being made, but there's a long way to go yet.

Ruth Murley served for many years as a BMS nurse at Pimu, Zaire. She now looks after the Medical Department at Mission House.

BRAZILIAN BAPTISTS

Brazilian Baptists, they are our Partners in World Mission, says Eric Westwood

The Brazilian Baptist Convention was first organized in 1907, formed by 83 churches.

On 7 June, in that first assembly, a resolution was passed to form a Foreign Missions Board and to send immediately representatives to Chile and Portugal with a view to co-operating in the work of the Gospel in those countries!

Today, 80 years on, the World Missions Board, as it is now called (the name was deliberately changed to take out the negative flavour of the word 'foreign') is active in 17 countries and has over 100 serving missionaries. It is the largest organized overseas missions board based in South America. The Brazilian Assemblies of God have more missionaries overseas, but work on an entirely different basis of selection and support.

At first, growth was very slow, being but a nominal presence abroad. For some years financial help was given to support a Chilean pastor, but the first Brazilian missionaries went to Chile in 1986! For almost 40 years the only mission field was Portugal, where a succession of Brazilians worked in various activities, especially seeking to open new churches. In 1946, the first workers entered Bolivia, concentrating on the Brazilian side of the Andes, penetrating what was still very difficult countryside.

The real growth has been in the last 20 years, as the home churches themselves have grown numerically and economically. The fragile sapling that expressed the missionary vision right from the conception of the Convention has now become a vigorous tree reaching out across the world.

Eric Westwood and his family

Priority has always been given to the needs of Brazil's neighbours in South America. In most cases, the Baptist community is considerably smaller than in Brazil, and partnership welcomed. After Bolivia, work was started in Paraguay, particularly in the towns of the interior. In recent years, Brazilian missionaries have entered Uruguay, Argentina, Ecuador, Colombia, Venezuela, Peru, and, finally, Chile. Plans and contacts are being made now to complete the circle in the Guianas and Surinam.

Obviously, the family ties with Portugal have meant that Brazilians have prayed, given and served to win the Portuguese for Christ. Missionaries continue serving in various towns in Portugal, and much of the work accomplished in the Azores is the result of Brazilian investment. From Portugal, the work has moved into Spain and, also, into France, where a Brazilian couple have been working with the Baptist Federation for the last ten years!

Links with Portugal have led Brazilians to serve further afield, with missionaries in Angola and Mozambique. When the Portuguese moved out and into South Africa, an appeal was made for Brazilian pastors to establish work in these new communities. The Portuguese have emigrated far and wide, creating large communities in Canada and the USA. Canadian Baptists asked Brazil to provide helpers and three couples (two of whom studied at Spurgeon's) are now working alongside Canadian pastors, serving amongst the Portuguese communities.

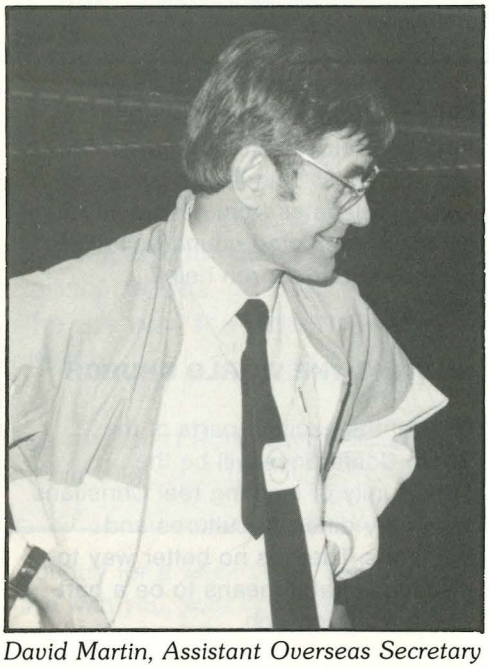
Last, but not least, the decision was taken to send a couple to Macau, another Portuguese colony. Brazilian Baptists have followed with enthusiasm the progress of this family, especially their zeal to learn Cantonese in order to be able to communicate with the Chinese. Reports of the first baptism were received with joy and praise to God.

Brazilian Baptists are increasingly aware that they have a role to fulfil in world mission. Having received much, they sense the

responsibility that is theirs to give. Their strengths are:

1. *The potential in human resources. Many young people are offering for Christian ministry and mission, the Seminaries and Bible Institutes are full to overflowing, so much so that there is not adequate staff to train as one would wish.*

2. *The evangelistic zeal and gift which has characterized Brazilian Baptists. The principal aim of Brazilian missionaries going overseas is to evangelize and establish new churches. Some have returned a little disillusioned by the difficulties encountered in other countries and cultures, but the distinctive Brazilian contribution remains in this area.*



David Martin, Assistant Overseas Secretary

3. *The fact that Brazilians still have access in some places where North Americans and Europeans are finding closed doors. Brazil is still seen as Third World, and its missionaries are often more acceptable because of this.*

4. *The flexibility and boldness to risk making mistakes. The rapid expansion in terms of new fields has created difficulties in terms of back-up and orientation, but the Brazilian flair, also seen in its football, leads to a bolder approach in evangelism and mission.*

Their weaknesses are:

1. *Economic. The variations in the Brazilian national economy play havoc with planning for overseas mission. This year's budget, projected when the dollar was costing around 13 cruzados, looked suddenly meagre when in a few weeks of economic instability the dollar rose to more than 39 cruzados! But it is a weakness which leads to strength, because it reminds God's people of how dependent they are on Him.*

2. *The fact that often there are only one, or two, couples in a country creates difficulties, both for the missionary, who feels isolated from his fellow-countrymen, and the Board, in terms of administrative support. Steps have been taken to alleviate these difficulties by creating Area Co-ordinators, who have an administrative and pastoral role covering several countries — in addition to their other missionary tasks!*

3. *The lack of specific training for the task of overseas Missions. Until this last year, no special orientation was given at all for the Brazilian worker going overseas. The Board has now set up a training programme, in conjunction with Brazilian National Missions, in which new candidates will study missions, both in theory and practice, seeking to broaden their understanding of what their task is and how it can best be undertaken.*

Brazilians are now fully fledged partners in world mission. We thank God for their involvement and their special vision for the task.

New missionaries for South Africa, Angola, Bolivia and Chile training with the World Missions Board

MISSIONTALK
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MISSIONTALK

BAPTIST YOUTH ORCHESTRA

A NEW Christian youth orchestra will make its first appearance before an international audience of 10,000 people in 1988. The new 'Baptist Youth Orchestra' will play and lead worship services each evening during the 11th Baptist Youth World Conference in Glasgow, 26-31 July, 1988, under the theme, 'Jesus Christ Rules'.

The orchestra's Artistic Director, Geoff Colmer, a former professional orchestral musician is currently preparing for the Baptist ministry at Spurgeon's College. He said, 'This orchestra promises to be one of the most significant ventures to emerge from the arts within the Baptist Union.'

The auditions will be held in five centres throughout Britain between November 1987, and January 1988, and applications are already being solicited. In order to be chosen, applicants must have musical ability and must be worshipping in a Baptist church.

'The orchestra will combine excellence in performance with creativity and sensitivity in worship,' said Colmer. Further details from BYO, 16 Shirburn Road, Torquay, Devon TQ1 3JL.

DON'T MISS THE BOAT

GET your registration forms in now for the 11th Baptist Youth World Conference in Glasgow or there might not be enough room.

'Because of American bookings — 3,000 are guaranteed — and the promise of many European bookings, we are concerned that British young people, who leave booking to the last minute, may miss the boat,' said Rev Ian Mundie of the Baptist Union of Scotland.

While enquiries are pouring in from the rest of the world, British young people have been slow to respond. This may be because they think they have plenty of time to do it next year, but that is not so.

'We are confident of having a fairly full booking for the conference by February or March,' Ian Mundie said. 'So our message is, "Get a move on!" We can only accommodate 10,000 young people, so it's my hope that there will be a cut-off number of 9,500. This leaves some space left for young people from currency restricted countries in Africa and Asia to attend at the last minute.

The organizers are hoping for a 3-4,000 strong British delegation. This can be met if every church sends two young people. Many churches are paying the registration fee and some the accommodation of their young people to attend this unique conference.

HELP SOMEONE TO GO TO GLASGOW

IF there are no young people in your church attending the 11th Baptist Youth World Conference for you to support, there is another way of helping someone to have this chance of a lifetime.

Through the Baptist World Alliance Scholarship Fund you can enable someone from a developing or currency restricted country to attend. Some churches, unable to send young people but wanting to be involved in some way have already affiliated to the scholarship fund.

One idea from America is the Second Time Around Club for all those over the age of eligibility (35). Some church members are choosing an age they would like to be again between 16-35. They are then deducting that age from their real age and matching that figure with dollars for the scholarship fund. Is that an idea your church could pick up?

Every conference delegate is given the opportunity of giving to the fund through their registration form. Many are doing just that. The registration fee for delegates from developing or currency restricted countries is £25. How can your church help?

HOSTING THE WORLD CHURCH

ONE of the exciting parts of the Youth Conference will be the opportunity of meeting real Christians from very different cultures and traditions. There is no better way to discover what it means to be a part of the world church.

There are several groups coming from various parts of the world, who want to be involved in mission in Britain either before or after the conference. Many, especially from North America, have been trained in Holiday Bible Club work, puppetry, drama and other ministries. If your church is planning a visitation programme in your area, or simply a redecoration scheme for your church premises and you needing willing help, then this could be for you.

Take the opportunity of hosting a group of young people from another

GORDON SODDY

ON Friday, 9 October, a thanksgiving service was held at Markyate Baptist Church, Luton, for the life of Rev Gordon Soddy.

The service was led by Rev Roy Freestone and Mr Stanley Mudd spoke on behalf of the BMS. The General Secretary of the Bangladesh Baptist Sangha, Rev Poritosh Biswas, at present on a fraternal visit to Britain, expressed thanks to the BMS for sending Gordon to East Bengal and to God for all He had done through his servant. The other churches in Markyate were represented by Rev Kenneth Guard. He spoke warmly of Gordon's desire for deeper ecumenical relations.

Stanley Mudd described Gordon as a comparatively rare creature – a long-term missionary, who served for 41 years in Bengal. As a teacher at both Bishnupur and Barisal he was 'guru' to many boys who are now the leaders in the church.

'He revealed administrative and accounting abilities, which he used to give stability and leadership to the Baptist Union in East Pakistan after partition. He also set up accounting systems for the Sangha and Barisal schools, which are still used and are as foolproof as possible!

'The villagers of Bengal respected him, not only because of his great height! He was a popular speaker at annual district meetings. His great concern for truth in all aspects of our lives sometimes led to strong outbursts of feeling, but he was held in high regard by national and missionary colleagues.

'He was gifted as a correspondent and any letter to him would receive a thoughtful, individual reply. In this way he exercised a compassionate and understanding pastoral ministry.

'Gordon walked tall among men and tall with his Lord. This was the source of his goodness and kindness revealed in his spirituality of mind, his uprightness of conduct and humility of spirit.'

country for a week or so. Let them live with you, your congregation or in your church hall, and involve them in your church life. This will also be an invaluable opportunity for your church family to share with the world church.

If you would like to contribute to the BWA Scholarship Fund, or to find out more about hosting young people from overseas, then write to:

GLASGOW 88

14 Aytoun Road
GLASGOW G41 5RT

or

4 Southampton Row
LONDON WC1B 4AB

STORM DAMAGE

THE storm in the South East of England on the night of 16 October caused quite extensive damage to South Lodge, the BMS residence in Worthing for retired missionaries. The chimneys fell down and most of the roof was ripped away by the hurricane.

The nine residents are being accommodated in various homes in the Worthing area until repairs can be carried out.

CEYLON BIBLE SOCIETY 175th YEAR STAMP

The first day cover issue of the Ceylon Bible Society 175 year stamp issued at a temporary Post Office set up at the Bible Society Office in Sri Lanka. It is only the second Bible Society stamp issue. The first one was in the Philippines.

Peter and Margaret Goodall, from Cinnamon Gardens Baptist Church, Colombo, were among those present at special services to mark the occasion.

'It was altogether a very happy service,' they report. 'The Minister of Posts, a Buddhist spoke very highly of the influence of the Bible Society on Sri Lanka during the 175 years. The BMS preceded it by four months, establishing a work in April 1812. But the Ceylon Bible Society is the earliest society ever formed in Sri Lanka.

APPROPRIATE GREETINGS?

WHEN sending greetings cards to Russian prisoners and their relatives at Christmas or every month, it is not always easy to buy a card with a suitable text. The Nottingham Auxiliary of the BMS produce a card with a dove of peace on the outside with the text, 'On earth ... Peace to all men,' and inside the greeting, 'May the peace of Christ be with you.'

Priced at 10p including envelope, copies can be obtained in multiples of ten from: Stephen Brown, 33 Derby Grove, Lendon Sands, NOTTINGHAM N67 1PE.

MISSIONTALK
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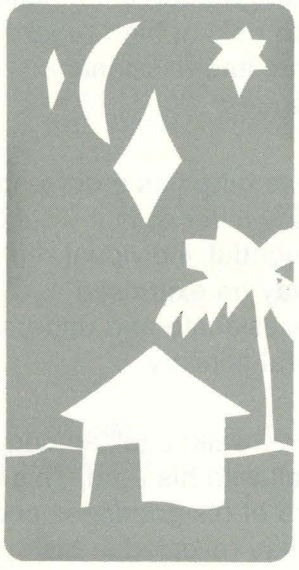
Jesu C

Jesus the King is born in Bethlehem,

BANGLADESH



Christmas Eve is the turn of the local carol singers at Chandraghona to entertain. Last year everyone gathered in the house of Ken and Mimi Hatano (Ken is the Japanese doctor working with the Leprosy Programme), to await the arrival of the group.

'Any notion of a few heavily-clothed, light-footed songsters delicately picking their way from house to house singing "Silent Night" or some such has to be dispelled at this stage,' said David Kerrigan. 'The singers can be heard at least a mile away, not just the singing but also the drums, the harmonium and of course the fireworks, though bombs would be a more suitable description.

'By the time the throbbing group of maybe 50 or more had been outside the house the noise was deafening, the singing trance-like; in the centre the two musicians performed their roles whilst the rest danced around them hypnotically clapping their hands, leaping in the air and urgently trying to light the next bomb! Then suddenly the climax – an ear-splitting shout of *Jesu Christo Rajah* – "Jesus Christ the King," and silence descended.

'Some hot tea and biscuits to keep out the cold (well, compared to the summer months it certainly felt cold) and the singers went on their way.

'Yes, some things here are different yet some are magically the same. It takes a lot to beat the excitement of children on Christmas morning – even if it's 5 am! After church, instead of the pleasure of roast turkey we had the pleasure of visiting over a dozen houses on the compound and sharing their Christmas Day, Bengali-style, with lots of sweet tea, curries, sweet-meats and yet more sweet tea! We really do have a lot to learn about hospitality from Bengali people, even though they have a little to learn about the capacity of the average foreigner to consume so much sweetness in one day!

'The great advantage in having a different kind of Christmas is that we do see what Christmas means to other people. For Bengali Christians, a tiny minority in a very poor country, Christmas is very much a special time for them, and they celebrate it their way. There is a lot of talk these days about the "over commercialization" of Christmas, yet surely we should accept that Christ's birth has about as much relevance to 95 per cent of the population in the UK as it does to the 95 per cent who are Muslim in Bangladesh. That being the case let them celebrate "Christmas" in their way – our way. We are not a poor society in the west so why pretend to be so. To accept that however is to highlight the real Christmas problem – Christmas and Christ's birth no longer mean the same thing to that 95 per cent. Who is working in that mission field?'

HRISTO RAJAH

Bangladesh, Brazil, Zaire . . . everywhere

BRAZIL

Last Christmas was Mary Parsons' first one back in Brazil after being home in Britain for some years. She said that Brazilians liked our custom of displaying the Christmas cards.

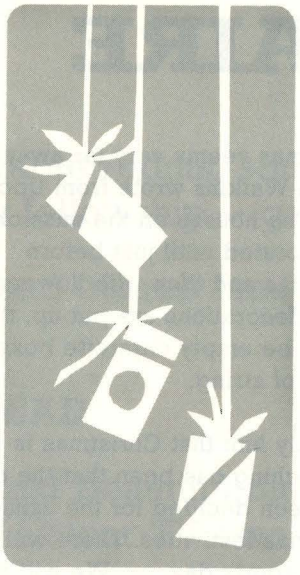
'Christmas day began at 6 am with a loud knock at the door. Dona Nila was ready to go to the maternity hospital to have her baby, the tenth: there was not too much time to waste as the journey would take an hour. After a "Happy Christmas" wish to Rosangela, my visitor, we set off for Antonia.

'It was a beautiful morning as we sped along the meandering dirt road towards town: just right for taking photos of the exquisite scenery, but not prudent to stop today!

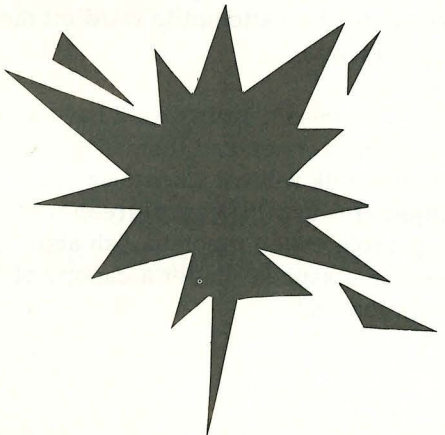
'Dona Nila safely admitted to hospital, we made the journey back home to Potinga. There was time to exchange presents and enjoy Christmas dinner with Joyce and David Stockley and Rosangela.

'The latter half of Christmas day brought much activity. In the afternoon a baptismal service was held when six young people and one adult were baptized. Then in the evening we had a presentation of the Christmas programme.

'A nativity play was performed by the adults, followed by the recitation of



Christmas poems and singing from the children. The church choir also did very well with a short Christmas Cantata. People from the neighbouring villages attended. At the end of the service all received a bag of sweets!'



ZAIRE

For Richard and Jo Allan last year was their first experience of Christmas at Pimu.

> *Good Christian men rejoice! with heart and soul and voice give heed to what we say, Jesus Christ is born today!*

'It hardly seems possible to think of Christmas while we sit here in temperatures of up to 112°F' they wrote.

'Indeed, it's very difficult to get ourselves geared towards the festive spirit when every day off is like a "summer holiday". Whilst at home Christmas cards, decorations, toys and foodstuffs will have been filling the shops since the beginning of October, out here the idea of draping shiny bits of paper and coloured balls on a tree sounds almost preposterous.

> *Ox and ass before Him bow, and He is in the manger now. Christ is born today.*

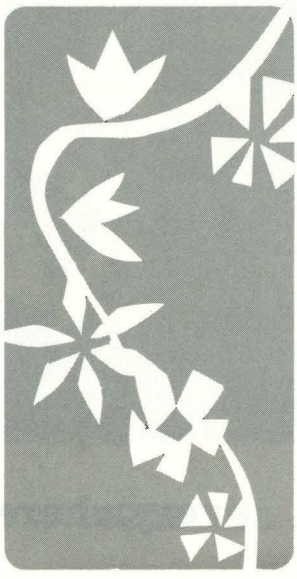
'But is it just the lack of snow, television extravaganzas and commercial glitter that will make Noel in Zaire so different from Christmas in Britain? Think of Jesus, the babe born in a stable. What picture does that bring to mind? A sturdy old barn, like the one you dream of converting into a million dollar home? The horse-sweat

smelling stables where you take the children for riding lessons? The old wooden shed at the bottom of the garden? Or may be you have a completely different image of that scene.

'But now think of a building of sticks held together with mud, which is gradually being eaten away by termites. The roof is made of leaves which are also full of insects and lizards. In this house there are no lights, no water and the only comforts being a wooden chair or two and a rickety old table, there may be some sort of bed, or perhaps just a mat on the floor. No, this is not a home for animals, but for human-beings, a stable would never be so lavish. I wonder what picture Zairians have of the animal shelter their Saviour was born in? I wonder which picture is nearer the mark, yours . . . or theirs?

'For no matter what differences lie between our understandings of the first Christmas, there is one thing we can all share in common.'

Now ye need not fear the grave,
Jesus Christ was born to save, calls you one and calls you all to gain His everlasting hall. Christ was born to save!



UPOTO, ZAIRE

'Christmas seems very far away here,' Valerie Watkins wrote from Upoto last year. 'The houses on the mission won't be decorated until just before Christmas and then with flowers. If paper decorations are put up, they will usually be empty cigarette boxes on pieces of string.

'The only hint that Christmas is approaching has been that the dates have been decided for the usual Christmas festivities. There will be a school sports day. . . . We will have our musical evening when we'll be expected to sing in English and on Christmas Eve we'll have another rendition of the Nativity play, which contains some very slap-stick humour, performed on the steps of the church. (I'll have to plaster myself in insect repellent in an attempt to ward off the mosquitoes.)

'On Christmas morning we'll have a very long service and then all the mission folk will eat Christmas lunch together – usually rice, a green vegetable called mpondu, fish and meat in a sauce – under a canopy of palm-leaves.'

GENERAL COMMITTEE 1988-89 NOMINATIONS

Nominations for the BMS General Committee for 1988-89 are now required and should reach Mission House no later than 31 December 1987.

Each Association is entitled to nominate, and the churches in each Association are entitled to elect a number of committee members appropriate to that association. However there is no restriction on the number of nominations that can be made. The name of any person nominated, but not elected by the direct votes of the churches, will then appear on the list for co-optation.

In addition to nominations for election it is also possible for nominations to be made for election by co-optation only.

You might like to bear in mind, when making nominations, that the General Committee needs to be representative not only geographically but also in terms of sex and age.

When sending in nominations please include basic biographical details and a clear indication of the district of the Association from where the person comes.

TEACHERS FOR CHINA

Teachers of English, graduates with TEFL qualifications and experience are, we hope, going to be needed again for two year appointments, from August 1988.

Churches and missionary societies are again expecting to work together in response to a request from the Amity Foundation in China.

A second category, of graduates to be used in English conversation, is also expected to be needed.

If you are interested in working in China please write to:

The Personnel Secretary,
The Baptist Missionary Society,
93 Gloucester Place,
LONDON W1H 4AA

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and anonymous gifts (to 28 September 1987).

Legacies	£
Mrs H A Binning	250.00
Miriam Gilman	10,000.00
Miss Sarah F Thomson	1,000.00
Mrs E M Wilkins	250.00
Mrs K J Wintle	98.21
Miss R F Wright	250.00
Mr John Yates	100.00

Bangladesh Relief Work
Anon: £5.00.

General Work
Anon: £10.00; FAE Aberdeen: £20.00; Anon Durham: £25.00; Cymro: £80.00.

MISSIONARY MOVEMENTS

Arrivals
Miss A Wadey on 25 September from Pimu, Zaire.
Rev and Mrs G Myhill on 1 October from Nova Londrina, Brazil.

Departures
Miss A Cottam on 22 October to Dhaka, Bangladesh.
Mr and Mrs J Davis on 28 October to Yakusu, Zaire.
Mrs M Deller on 29 October to Porto Alegre, Brazil.

Deaths
Mr Gordon Soddy
on 26 September 1987 in Luton, Beds.

BAPTIST HOLIDAY FELLOWSHIP
1988

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HOLY LAND	9-20 April	Rev M Banfield BA
RHODES	13-20 April	Rev Douglas Monkley

For Brochures, please write to:

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NOTICES

1988 CALENDARS

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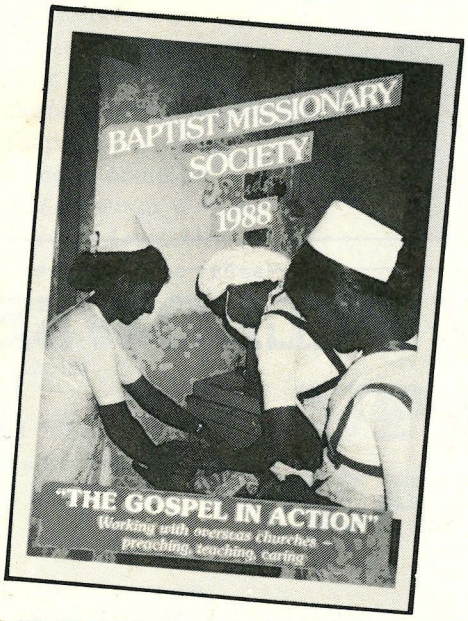

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1987 APPEAL LEAFLET

The **1987/88 BMS Appeal Leaflet 'Stand With Them'** is now ready! The leaflet highlights the importance of world mission today, and our participation in it. The leaflet is prepared with no special dates marked – it can be used with flexibility to fit into your church programme at your convenience.

Also, two leaflets called **PRAYING FOR MISSIONARIES** and **PRAYING FOR NATIONAL CHRISTIANS** have been produced for use alongside the Appeal Leaflet. Praying for people we don't know is often very difficult. These two leaflets will give helpful hints on how to bring prayer for missionaries and national Christians alive.

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